

THE LUTHER LEAGUE OF AMERICA

# High Ideals



PICS MANUAL

SPRING, 1956



# BE A PEN PAL

*If you like to get mail, and to write letters, select the name of a leaguer listed here for your pen pal.*

Martha Jo Runstrom, Box 886, Warrenville, Illinois. Hobbies, dancing, collecting dolls, Age 10.

Nancy Ruth Schubert, R.R. 1, Box 221B, Warrenville, Illinois. Hobbies, camping, sports, reading, and drawing.

Merrily Newton, Box 255, Ponca, Nebraska. Member, Salem Lutheran Church. Hobbies, Luther League, pen pals, Girl Scouts, swimming, piano, sewing. Age 13.

Jane Quay, 115 Lincoln Avenue, Altamont, New York. Member, St. John's Church. Interests, rink skating, dancing, sports, collecting scrapbooks, and school. Age 15.

Jo Ann Durrett, 761 East Florida Avenue, Youngstown, Ohio. Interests, reading, swimming, dancing, writing letters, Luther League, popular music. Age 13.

Billie Mae Wright, 1029 Seneca Street, Bethlehem, Penna. Member, St. Mark's Luther League. Interests, dancing, Luther League and church activities, collecting post cards and books, pen pals.

Peggy Mowry, 312 High Street, Derry, Penna. Member, Trinity Lutheran Church. Interests, swimming, rink skating, music. Age 16.

Peggy Rupert, 508 East Second Street, Derry, Penna. Member, Trinity Lutheran Church. Interests, music, reading, sports, choir, Luther League. Age 15.

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Sandy Burke, Box 154, Sidman, Pennsylvania. Member, Sidman Lutheran Church. Hobbies, roller skating, swimming, music, Luther League, Girl Scouts, dancing. Age 13.

Tony Shealy, Route 3, Box 37-C, Indian Land, South Carolina. Member, St. James Lutheran League. Hobbies, music, pen and stamp collecting. Age 14.

# High Ideals

SPRING 1956  
APRIL, MAY, JUNE  
VOLUME 25, NUMBER 2

The Day of Resurrection	3
Rise Up, O Men of God	6
Business Meetings Can Be Fun	10
Friends Stand by Each Other	14
Re-Create Yourself	18
Christianity Is Our Life	21
In Jesus' Name	24
How to Write a Prayer	27
How Do People Work With God?	31
How Does a Christian Choose a Life Work?	35
Am I My Brother's Keeper?	38
We Need Migrants	41
Adventure Is Their Password	45

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## Cover Picture

Luther League service projects run the gamut from folding and mailing the congregational paper, to building a community playground, to handcrafts. Projects, growing out of the group's thinking, can weld the league into a unit and can absorb the enthusiasm and boundless energy of active junior high youth.

HIGH IDEALS is published quarterly by the Luther League of America, official youth organization of the United Lutheran Church in America. Publication office: Kutztown Publishing Company, 241 West Main Street, Kutztown, Pennsylvania. Editorial office: 1228 Spruce St., Philadelphia 7, Penna. Prices: Single copies, 35 cents; single subscriptions, \$1.00 each per year; in clubs of 10 or more 90 cents each per year. Entered as second class matter at Kutztown, Pennsylvania. Changes of address should be mailed to: HIGH IDEALS, 825 Muhlenberg Building, 1228 Spruce Street, Philadelphia 7, Penna.





# the day of resurrection

*stirring hymns tell the triumphant story of Easter*

## Helps for the leader

Your program concerns two of the more famous Easter hymns—how they were written and a brief sketch of the life of the writers.

You have a choice in planning your material: To weave the stories of the hymns into your worship service, or to have a topic presentation and discussion, then conduct a worship service.

If you choose the first, letting the worship service be your league's entire Easter program, tell the stories of the hymn writers just before the group sings the hymns. Narrate the stories in your own words.

If, however, you would like to have a presentation and discussion, ask two additional people to help you. You'll need them to do a really bang-up job on your program. Study the section headed "Facts about hymns" below. It's referred to in the topic.

## Order of worship

HYMN: "Christ the Lord is Risen Today"

VERSICLES: This is the day which the Lord hath made, we will rejoice and be glad in it. O give thanks unto the Lord for he is good; for his mercy endureth forever.

PSALM 98 "O Sing unto the Lord a new song"

SCRIPTURE: Mark 16:1-8, Acts 10:34-43

HYMN: The Day of Resurrection

PRESENTATION

OFFERING

PRAYER: Lord God, heavenly Father, we give thee thanks for the many blessings thou has given to us. Especially do we thank thee for the hymns that tell us the good news about thy resurrection. Keep before us the joyful message of their words and

music. This we pray in the name of Jesus Christ, who by his resurrection took away from us the fear of death. Amen.

## BENEDICTION

HYMN: Alleluia! Alleluia! Hearts to heaven and voices raise"

## Facts about hymns

Ask your pastor if he will lend you Dr. J. B. Phillips' new translation of the Acts of the Apostles. It is called *The Young Church in Action*. You will find the lesson for your worship service especially clear in this book.

If you get really interested in hymn background you may want to delve into *The Gospel in Hymns* by A. E. Bailey, *Songs of Praise Discussed* by Percy Dearmer, or *Church Music in History and Practice* by Winfred Douglas.

Before you give your topic become familiar with the way that the hymns are printed in the *Common Service Book*. Take, for example, the first of the hymns in the Easter section of the *Common Service Book*. It's hymn No. 108 and titled "Come Ye Faithful Raise the Strain." It will be listed on page 620 of the index headed "First Lines" in the back of the hymnal.

At the upper left hand corner of the hymn you'll see the name St. Kevin. This is the name of the hymn tune. Hymn tunes have titles so that you can distinguish between them. Turn to page 609 of the hymnal. This is the "Tune Index" of all hymns in the *Common Service Book*. You will find the tune to "Come Ye Faithful Raise the Strain" listed under St. Kevin.

On the right side above the hymn you will

find a man's name or the title of a book. This refers either to the composer or the book from which the tune was taken. Note, for instance, that the tune for "Come Ye Faithful Raise the Strain" was composed by Sir Arthur S. Sullivan. Sullivan also wrote the tunes for light operas—he's the Sullivan of the Gilbert and Sullivan partnership. You'll find his name listed in the index headed "Composers and Sources of Tunes" beginning on page 598 of the hymnal.

Now notice the name beneath the last verse of the hymn. This is the person who wrote the words of the hymn, the poet in other words. If you see two names listed, the second is usually the translator. The abbreviation *Tr.* before the second name signifies "translator."

Read the words of the hymn. Sing them so that you can feel how the tune fits the words.

You won't find an Easter hymn tune that is sad! This is a season of joyful hymns, of songs of glory, thanksgiving and happiness. Keep this in mind as you present your topic.

### The topic

*Introduce the leaguer who will tell the story of John of Damascus.*

### John of Damascus

My name is John of Damascus. They added "Damascus" because that is the city in which I lived.

I was born in 676 and lived to be 104 years old. My father was a very wealthy Christian who was the chief financial advisor to the Caliph of Damascus. After my father died, I took over his job and became the caliph's right hand man.

One day I got into an argument with the emperor about using pictures in church, and I decided that I had had enough of the political life. So I gave away all of my wealth and became a monk. While I was in the monastery I continued to write many letters about Christian art.

One day, however, I tried to write a hymn about one of my fellow monks who was dying. I had finished the hymn when the monk for whom I had written it walked into the room. He was furious about the hymn and said it was nothing but a lot of noise. Despite this setback I continued to write hymns.

The hymn that I'm most famous for is the Easter carol "The Day of Resurrec-

tion." In it I tried to get across several ideas. The first was the matter of Easter being the replacement of the Jewish Passover and that Christ had become for us the victor over death.

Secondly, I tried to recreate the scene of the first Easter so that this picture would be recalled to mind when other people sang my hymn. Lastly I wanted to capture some of the joy that fills our hearts on this day and try to fill others with this same spirit.

*Now, explain the facts about the hymn as it appears in the hymnal. Emphasize that the music is as important as the words. See if the leaguers can tell you who wrote the melody and what the name of the tune is.*

*Use some of the material in the section "Facts about hymns."*

*Notice especially that the man who translated the hymn, John Mason Neale, an Anglican clergyman, translated modern hymns in our Common Service Book that anyone other person.*

### Find the answers

Are there other hymns by John of Damascus in our hymnal? What are they? (Look in the index headed "Authors, Translators and Sources of Hymns," page 591.)

Are other hymns written to the same tune as this one? (See index.)

How many hymns did John Mason Neale translate? (Hunt the answer in the index beginning on page 591.)

*Introduce the leaguer who tells the story of Charles Wesley.*

### Charles Wesley

My name is Charles Wesley. I lived about 1,000 years after St. John of Damascus. My birthplace was England. I was the youngest of 18 children.

My brother, John Wesley, is probably more famous than I because his ideas caused the Methodist Church to be founded.

When I was a young man I decided to become an Anglican priest and set out to convert the Indians and minister to the new colony, Georgia, in America.



It seems that my work in Georgia wasn't destined to succeed because I finally had to leave, discouraged and unhappy about my trip.

I was always in the middle of things when the going was the roughest. When I began to preach something that did not agree with the church in power I got into trouble. People stoned me, they burned my house, and called me all kinds of names.

Despite all this confusion my favorite pastime was writing hymns. It seems hard to believe, but in my lifetime, I wrote 6,500 hymns. Every kind of Christian experience was a subject for a hymn.

They say that Martin Luther wrote his famous hymn on the Reformation in a cart on the way to Augsburg. I guess I have gone him one better because I wrote my hymns in my study, in my garden, as I was taking long walks, even on horseback. In fact I wrote a hymn any place where I felt the inspiration of God.

Of all the hymns that are connected with my name the hymn "Christ the Lord Is Risen Today" that we sing at Eastertime is among my best known. I always did like to write hymns for the festivals of the church.

This particular hymn was written very early in my life as a Methodist. There can be no doubt that part of the reason people like this hymn is the melody to which it is set in most hymnals. Actually what I tried to do in this hymn was to include all the major happenings in the death and resurrection of Christ and then end it by showing that we should have no fear of death.

### Hunt the answers

Was this hymn written entirely in English? Or was it translated?

What famous Christmas carol did Charles Wesley write? (Refer to the author's index of the hymnal.)

How many hymns in our service book did Charles Wesley write?

Did his brother John write any hymns? (Check index.)

*After the stories of the hymns have been told, retell the Bible stories that*

*were read as the scripture lessons. Then discuss whether the hymns are based on Bible material.*

*The passage from Mark is an actual account of the resurrection. Try to make clear the feeling of this scene. Notice certain things that identify the people in the story. Two women have come, filled with love for their Lord, to rub his body with precious oils. They are frightened when they see what has happened to the tomb. A young man, however, has told them that "Christ is Risen." He doesn't halt his comments there though. He commands the women to tell the disciples and Peter.*

*Now look at the passage from Acts. This is Peter's sermon. He sketches the work of God through Christ's life on earth. He tells of his birth, baptism, ministry, death, and resurrection. Peter ends his sermon by saying that Christ had commanded the disciples to tell all people about him.*

*Notice the emphasis in both passages on "go and tell." First the man at the tomb saying, "Go tell the disciples," and then Peter saying, "Preach to all people." Show the leaguers that we must tell others about Christ and share our joy over his resurrection.*

### To talk about

Do the hymns catch the spirit of Easter? How?

Do they mean the same today as they did to the people 1300 and 200 years ago?

What do the hymns challenge you to do?

Do you think Easter hymns picture the resurrection as good as the scriptures do? A sermon does? Why?

### Why don't you?

See which of the Easter hymns in your church are the most popular. How about those liked best by your friends who attend other churches? (Poll your church.)

Find out how old some of the Easter hymns are that you sing.

Learn a new Easter hymn this year. (There are some stirring ones.)

our hymns demand zeal for the cause of Christ

## *rise up, o men of God!*

BY ELEANOR S. DIVELY

### Plan for buzz groups

This topic is set up for buzz groups. It has been prepared so that three groups may discuss a different hymn. Then the entire Luther League reassembles to hear the leader of each give a summary of his group's discussion.

Buzz group leaders should prepare carefully. They may give a summary of the hymn writer's life. Then they should lead a discussion on the meaning of the song. Discussion questions are suggested for each hymn. The leader should try to apply the hymn to the lives of the leaguers.

If you want to dig further into background of the hymns, look into the books listed below.

Bailey, Albert Edward, *The Gospel in Hymns*; Charles Scribner's Sons, New York.

Herzel, Catherine and Frank, *To Thee We Sing*; Muhlenberg Press, Philadelphia.

Huton, William Lee, *Favorite Hymns*; General Council Publication House, Philadelphia.

Maus, Cynthia Pearl, *Christ in the Fine Arts*; Harper and Brothers, New York.

### The topic

### Rise Up, O Men of God!

William Pierson Merrill wrote our title song, "Rise Up, O Men of God!" (*Christian Youth Hymnal* 243). He's a Presbyterian minister, and was pastor of churches in Chicago and Philadelphia, and now lives and works in New York City.

Mr. Merrill definitely is a city man. His

experiences and actions in civic affairs have made him one of the outstanding preachers and writers of America today. He is deeply concerned with the spiritual and economic problems of the city.

He has been interested in world brotherhood and has written about it. So easy to see how the theme of brotherhood runs through the hymn "Rise Up, O Men of God."

### Questions for buzzing

What are the lesser things that most interest us? Why do we call God "king"? We pray "thy kingdom come." Do we mean it.

Let's ask, "Who is my brother?" rather than, "Who is my neighbor?" You see who your brother is in the hymn "Christ There Is No East or West," CY 267.

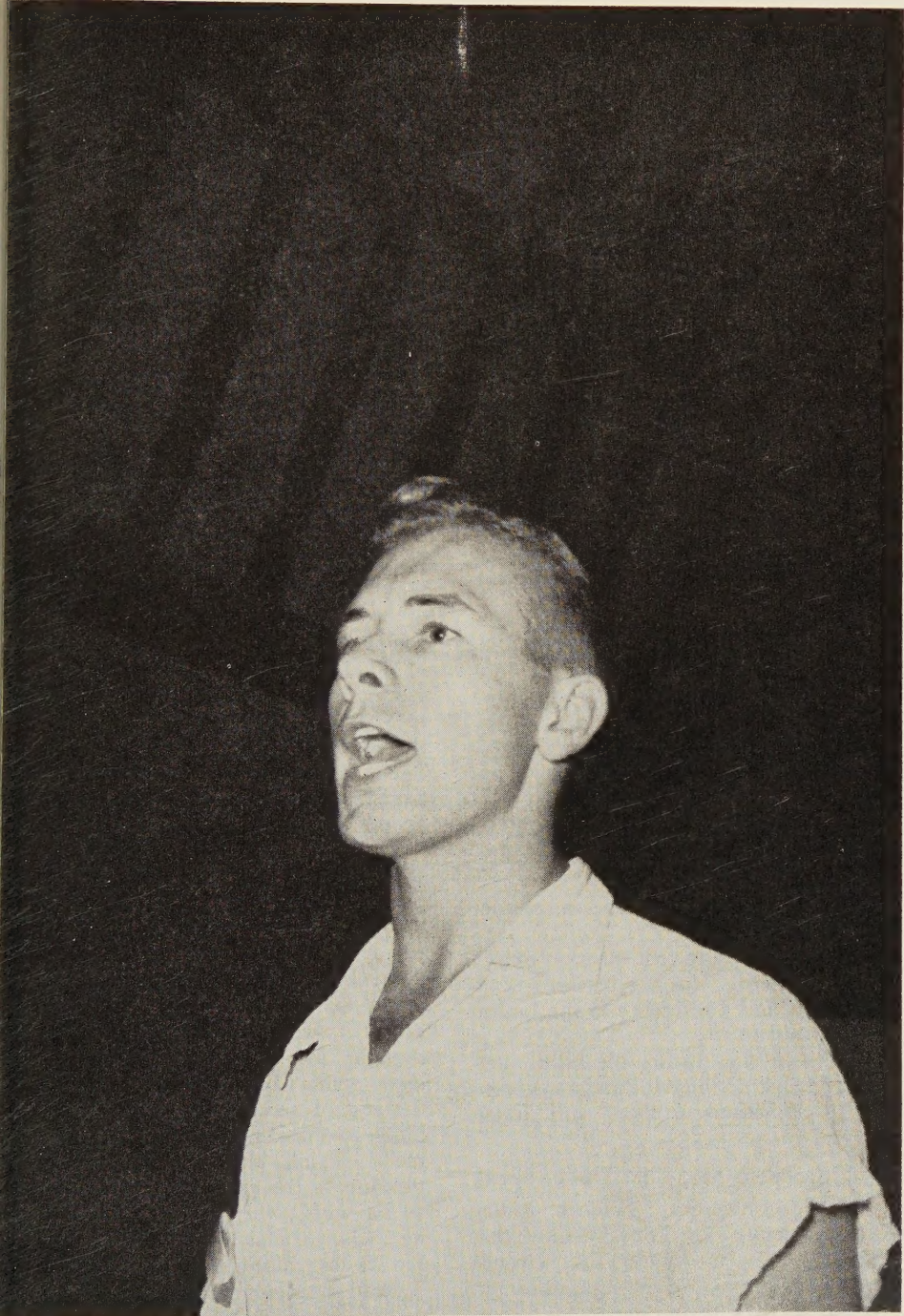
Night means darkness and lack of knowledge. Does ignorance sometimes cause the wrongs that we do to people of other races, religions, and nations? What else causes the night of wrong?

Why is the church unequal to her task? What could you do to make her greater? Are there ever times that you are afraid to tell others that you are Christian?

What does it mean by "tread where his feet have trod"? What does the phrase "brothers through Christ" mean?

Does the title "Rise Up, O Men of God" mean that you should start a Christian revolution?







Compare the words of this hymn with Isaiah 52:1a; 60:1-3; Mark 12:28-30. Look also at the hymns "Not Alone for Mighty Empire" (CYH 164) and "Jesus, the Very Thought of Thee" (CYH 90).

### O Christians! Leagued Together

The Luther League Rally Hymn "O Christians! Leagued Together" (CYH 236) was written by Mrs. Lillian Weaver Cassady in 1893. Composer of the music is the Reverend George C. F. Haas of New York City. The hymn was sung for the first time at a Luther day celebration in New York.

The rally hymn was published for the first time in the *Luther League Review* (former Lutheran young people's magazine). E. F. Eilert, editor, wrote that the hymn was published "for the purpose of furnishing a new link in the chain that will eventually weld all our Lutheran young people's societies (Luther Leagues) together into a national organization . . ." How true he was!

### Questions for buzzing

How are Christians leagued together?

Does this hymn refer to a battle in which guns and bombs are used? When did we give our allegiance to serve Christ?

Compare the titles given to Christ: The mighty Lord of armies, the gentle prince of peace.

Does the self that we have to conquer refer to ourselves?

Notice the phrases that mention music.

Who is needed for the battle?

Can you find a reference to the Luther League emblem?

What are the earthly blessings mentioned? What do these blessings disclose?

Read Ephesians 6:10-13 and Isaiah 35:1-2a.

### Lord, Speak to Me, That I May Speak

An Englishwoman, Frances Ridley Havergal, wrote "Lord Speak to Me, that I May Speak" (CYH 260). As a youth she showed promise of an unusual career. She was very talented in music—as a composer, singer, and a brilliant pianist. Coupled with that was a remarkable

ability as a linguist. These talents she voted to Christ.

Miss Havergal's ultimate purpose in life was to bring people to Christ. She gave herself to the welfare of others. The themes of the hymns that she composed are based on the ideas of faith, consecration, and service.

Originally Miss Havergal titled her hymn "A Worker's Prayer." The hymn expressed the high Christian ambition of saints, apostles, and martyrs—and mirrored the ambition Christians should have today.

### Questions for buzzing

This hymn is a study of verbs. Discuss each one. The first person pronoun, I, is prominent. None of the blessings in the prayer-hymn are sought for the individual but for the benefit of others.

In what ways does Christ speak to us? How did Christ seek the lost and lonely? How can we seek them? Can you think of opportunities that have been given to you to lead someone?

What is the food with which we are asking to be fed? Does the rock refer to Matthew 16:15-18? What is meant by the troubled sea?

Name some of the precious things that Christ imparts. In what way can Christ "wing our words"?

Think of "that peace which the world cannot give" as you study stanza five. Does the last part of the stanza mean that even a kind "thank you" or "hello" you are better soon" will help in his kingdom? Does prayer fit into the stanza?

Do we often tell others about Christ as if it were hot news (in kindle thought and glowing word)? Can you name some Christians who burned with the zeal of serving Christ? Isn't it humbling to think that Jesus can use "even me"? Think through this dedication promise to the Lord, that he can use us as he wills, when he wills, and where he wills. In what could that involve us? Do we love him enough to promise that?

Read Deuteronomy 6:6-9; Psalm 119:10-16; Matthew 11:28-30; John 21:19. Look up hymns 131, 160, 186, 228, 240, and 260 (CYH).



## Worship

Gymn—"Rise Up, O Men of God!" (243 CYH)

pics and reports

Gymn—"O Christians! Leagued Together" (236 CYH)

Scripture—I Chronicles 29:1-5

Silent Prayer

Prayer by group leader—I Chronicles 29:10b-13

Gymn—"Lord, Speak to Me, That I May Speak" (260 CYH)

Poem:

God be in my head, and in my understanding;

God be in mine eyes, and in my looking;

God be in my mouth, and in my speaking;

God be in my heart, and in my thinking;

God be in mine end, and at my departing.

—Walford Davies.

## Things to do

1. Have cell group meetings in homes during the week and study other hymns of the church. Find out about the authors. (Perhaps you will want to spend one evening on one author). Study the meanings of the words and verses. Use the indexes and tables in the back of the *Christian Youth Hymnal*.

2. Have a special song-fest Luther League meeting. Practice new hymns and apply them to Christian living.

3. If you have poets or would-be composers in the group, have them get together and write some hymns on Christian living for your Luther League.

## Daily Bible reading

Monday, Exodus 1:22—2:10; Tuesday, Genesis 22:1-13; Wednesday, Joshua 24:14-18; Thursday, 1 Samuel 3:1-9; Friday, Daniel 3:9-29; Saturday, Daniel 6:6-23; Sunday, Colossians 4:12-17.

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## PRINTED WORSHIP BULLETINS

for use on

**Christian Vocation Day—May 6**

will be available after April 15

Free—Order in quantity

*(Special Christian vocation program for intermediate units begins on page 15 of this issue.)*

**Luther League of America**

**1228 Spruce St., Room 825**

**Philadelphia 7, Penna.**

**HIGH IDEALS • 9**

If your league struggles  
with dull business sessions  
then you'll be surprised  
to know that

## Business meetings can be fun

BY MARGARET M. MANGUM

### Actions for the leader

This is an easy topic to prepare. It's easier to present.

Make enough copies of the Agenda, Motions, Amendment, boxes for everyone if there aren't enough copies of *HIGH IDEALS*. Write for any of the suggested materials which your league can afford and which sounds worthwhile to you. The list is headed "Bibliography."

Unquestionably the most practical way to present this topic is to hold a regular business meeting. The leader should pass out copies of the rules found in the article. With these in the hands of leaguers the business meeting should be lively and shorter than ordinary.

If a regular business meeting is out of the question a mock meeting is a swell substitute. Have the president work out ahead of time an agenda containing the most absurd business imaginable. Again, pass out the rules for making motions and amendments.

I once had a course in parliamentary procedure which sent the students into gales of laughter nearly every week when motions and amendments were made recommending that the floorboards be moved to face another direction, that our teacher be advised to wear a wig, and so forth.

Keep a score of mistakes in the rules in order of a regular business meeting of your league. When you present your topic hit a quiz prepared, based on these actual mistakes. It'll help prove the point that parliamentary procedure is worth knowing.

### Devotions

Use the Evening Suffrages found on page 155 of the *Common Service Book*. It's a little different from the ordinary devotional service and is not too long.

Suggested hymns:

"Teach Me, My God and King," *CSB* 2

"For the Beauty of the Earth," *CSB* 292

"Take My Life, and Let It Be," *CSB* 382

### Bibliography

*Your Club Handbook*. By Nancy E. McDowell, Life Adjustment Booklet of Science Research Associates, Inc., 57 W. Grand Ave. Chicago 10, Ill. 40c.

*Practical Parliamentary Procedure*. By Robert Marie Cruzan. Bloomington, Illinois: McKnight and McKnight. 1946.

*Handbook for Discussion Leaders*. By

Mrs. John M. Mangum, Harleysville, Pa., sandwiches writing between caring for three small fry and a house.



## Motions

1. Word motion carefully, positively.
2. Motion must be seconded by another member.
3. Discussion. Members can speak only once on motion.
4. Call for the question closes discussion.
5. Voting is done orally, by show of hands, standing vote, or by written ballot.
6. Motion becomes official action of group on voting and further motions cannot change main idea.

Jeffrey Apter and Henry Lee Ewbank. New York: Harper and Brothers. 1947.

*So You Were Elected.* By Virginia Bailard and Harry C. McKown. New York: McGraw-Hill Book Co. 1946.

## The topic

All too often Luther League business meetings are greeted with groans, with poor excuses for absences, with the sight of dejected individuals being figuratively pushed into their seats by a harassed president.

The story is much the same no matter what the organization. Reason is that although there are simple, practical rules to govern a business meeting, few people have bothered to learn them.

I once belonged to a girls' club that had wonderful possibilities for fun and for service to the community. Although 30 members were on roll, average attendance at monthly meetings was eight to 10. It was easy to see why. At least two hours were spent in haggling over minute bits of business, commenting on the latest movie, describing Susan's wedding dress, tearing down the reputation of members not present. The president timidly proffered her—well, they couldn't even be called suggestions. Sometimes the secretary forgot to take minutes.

The meetings were supposed to have an hour's special program. The girls were lucky if they had 15 minutes left for the program. Everyone went home griping.

A Luther League had the opposite trouble. Red, the president, never let anyone else talk. Of course, Red had ideas, and most of them were good. But Red forgot that the presiding officer is supposed to guide business and that everyone takes part (after all our government

from top to bottom is supposed to be democratic.) The result? It was Red's league—and the members who showed up at business meetings slumped on the tails of their spines while Red rambled on and on and on . . .

## Tain't necessarily so

Yep, such goings on do happen in Luther Leagues. But the sad state of affairs illustrated does not have to exist. The girls and Red and the rest needed only a shot in the arm in the form of a few rules of parliamentary procedure.

Rules of order for Luther Leagues or our Congress are basically the same. And, bless the men who made 'em up, they're simple and everyone has his chance. What's more they can be fun, sort of a game in fact. What is considered a dull undertaking can become filled with a lively give and take that keeps every member on his toes instead of his tail.

## The game

Captain for the game of parliamentary procedure is the president or chairman of the group. This guy or gal calls the plays (*Technical term: Order of Business*) and keeps members in position for the plays (*T. T.: Rules of Order, recognition of one member at a time*).

Umpire is the secretary, armed with notebook and pencil, who records carefully what goes on and refers back to other meetings for other conflicting plays (*T. T.: Actions*) of the group.

Members are the players. They toss the ball of business back and forth through motions, seconds, discussions, voting. And everyone can have a chance. PROVIDED they play by the rules

Signals for the plays are simple. Just

### Agenda (Order of Business)

Call to order

Roll call

Minutes of last meeting

Reports of Committees

Standing Committees

Special Committees

Unfinished business

New business

Announcements

Adjournment

#### Amendments

1. Amendment to motion adds, deletes phrases or words. Never changes meaning.
2. Amendments must be moved, seconded, voted upon.
3. Amendments must be voted upon **BEFORE** original motion comes to a vote.

a raised hand and a nod or word from the president.

The field on which the game is played in each meeting is the agenda. This is a list of the business to be accomplished. And it's half as simple as it sounds. With a little preparation before the meeting, the president has the line of play formed, his scheme to win planned out. The agenda is varied from meeting to meeting but its general form is in the box on page—

Just a word of explanation: Roll call may not be necessary but minutes are: Standing committees are those headed by people like the league missionary secretary or Christian vocation secretary. Special committees have been appointed for some special occasion (a party) and will dissolve when the project is finished. Unfinished business is what didn't get done at the last meeting.

So that's the general framework of the Game of Parliamentary Procedure. If there's a clock handy, glance at it and get ready for a play by play account of the game as played at Trinity League. They call it:

#### Simon says do this

Simon is president. He bangs his hand on the table. The hum of voices suddenly is hushed (this is a model ? ? ? league,

of course). Sally starts writing in notebook the time, place, date.

After he calls the meeting to order, Simon asks for the minutes. Sally Secretary reads them. They're brief, to the point, with each action recorded in few words.

"Are there any additions or corrections to the minutes?" asks Simon. "If they stand approved as read."

He calls for reports of committees. Only the Christian vocation secretary has a report.

The special committee for the Junior League party reports that all is in readiness for the big event. After each report Simon asks for a motion from the group to accept the report. Bill makes those motions. He likes that job and his sidekick Irv seems to be official seconder.

Look at your watch. Look at the agenda box. Hardly any time gone and half the work of the meeting is over. Whew! What speedy people!

Simon says there's no old business except the report of the committee for the Junior League party and that's taken care of. Sally Secretary nods. (Simon had the sense to ask before the meeting began if there was anything unfinished in the minutes of the previous meeting.)

So—on to the next play. New business. Simon says, is to decide on a summer service project for the league. He has a list of ideas, which he reads, submitted by various members during the year. Has anyone any other ideas? He's calling on the members to play the game. A few hands pop up and he recognizes them one by one. Sally's pencil really moves. When everyone's had their say Simon asks Sally to read the complete list. Irv then asks for a motion on a service project for the summer.

Don't let the word *motion* scare anyone off. It doesn't scare the kids in Trinity League. They know it's a term to explain a formal suggestion for the group to adopt and act upon. It doesn't bite and crawl. It's a simple thing. Here's what Annie did when Simon asked for a motion.

She raised her hand. Simon nodded.



he stood up and spoke slowly, choosing just the right words. "I move we have a Lord's acre as our summer service project." She sat down. Simple, huh?

"Second?" That's Simon again, wanting some sign of approval from the group before considering the motion further.

"I second the motion." That was Bob. Simon wanted the whole thing hashed out. He called on the guys and gals one at a time as their hands popped up. Each said his say when recognized, knowing that it was his only chance. Some were fur, some agin.

Then one member made a suggestion that set the whole league in an uproar. Tempers got on edge. It looked as though a lot of useless haggling were ahead.

Suddenly Bill C. stood up. "I move the previous question," he said.

That funny term means simply that Bill thinks now is the time to vote. It's a good way to end a senseless discussion that's heading nowhere. The motion for the previous question must be seconded and then voted upon without discussion. If it is defeated the discussion may continue as before. If it is passed the president immediately calls for a vote on the original motion.

When the leaguers play the game fair and square there will be no griping since anyone who disagrees with the idea of the motion for the previous question can vote against it.

Bill's motion for the previous question passed, so Simon called for those in favor of having a Lord's acre as a summer service project (he used the exact words Annie used). After a chorus of ayes he asked for those opposed. Ollie said, "NO!" (loudly). He was fat and didn't like the idea of bending over to weed the patch.

### Something has been added

Two other items of new business went as fast as that. Not much time taken, was there? And Simon's now saying that after any announcements he opens the floor to a motion for adjournment.

Sometimes someone wants to change a part of a motion. The technical term is to amend the motion. It's another play

for the game and not hard to catch on to. In the case of the Lord's acre, for instance, this might have happened:

Jean's dad owned the vacant lot behind the parish house. She knew he'd donate the land to the good cause and she thought it should be in the motion. During discussion of Annie's motion she raised her hand. Simon nodded to her.

Said Jean, "I wish to amend the motion to read as follows: That we have a Lord's acre, to be grown in the vacant lot behind the parish house, as our summer service project."

Someone seconded the amendment. Simon called for discussion, then a vote on the amendment. It was passed. Jean's amendment was then hitched on Annie's original motion. Only then, and after the rest of the discussion, was the original motion voted on.

In other words once the original motion is passed it can't be changed. So it's easy to see why it's necessary to word motions well and to get any amendments tacked on. Of course, if things get bawled up too much in motions or amendments the creator of the motion can withdraw it. That's perfectly legal.

### You too

Trinity League isn't exceptional. They're a good bunch of kids, just like any other league. They want to DO THINGS but they hate all the haggling and boredom that can so easily accompany business. That's why they learned the game of Parliamentary Procedure.

Any league can do what Trinity does. And here's why. It doesn't take a lot of learning. The terms aren't any harder than learning the names of the positions on a football team. All it takes is practice and the will of every member to play the game.

The three boxed in parts of this article contain the fundamental rules. Maybe you read 'em as you passed by. If your league is suffering from advanced talkativeness, or chronic boredom in business meetings this may be just what the patient needs. It's happened to other organizations. It can happen to yours.

BY MARIA M. FREY

# friends stand by each other

You would be lonely without your friends . . .  
they deserve support no matter what happens

## Helps for the leader

Give each leaguer a Friendship Scoreboard for this topic. Let them do some friendship collecting. The scoreboard will help in putting across the topic and will also serve as a lively follow-up activity.

The scoreboard can be drawn on sheets of construction paper. Trace the ground plan of a baseball diamond on the paper, one for each leaguer. Tag the bases and home plate. Then get large stars, gummed on the back and give at least four to each leaguer.

Object of the scoreboard is to let each leaguer collect stories about friends standing

by each other, attaching them to the bases of the scoreboard. For every story a leaguer collects he earns a base and puts a star on the base. Four stories count as a homerun.

If you like, you may divide your group into two baseball teams. The team collecting the most stories is declared the winner.

Your preparation for this meeting should include being familiar with the topic and

Mrs. Edward S. Frey, River Edge, New Jersey, makes her debut in HIGH IDEALS with this program.



the Bible readings. You might present the introduction and conclusion yourself and let three other leaguers present the sub-topics. Print motto cards, using quotations about friendship. Display them about your meeting room. Or write the mottoes on the blackboard. Use the following if you can't find some of your own:

"A friend in need is a friend indeed." English proverb

"It is better to have one friend of great value than many friends who were good for nothing." Anarcharsis

"A friend should bear his friend's infirmities." Shakespeare

"A friend may well be reckoned a masterpiece of nature." Emerson

"Friendship is a sheltering tree." Coleridge

### For worship

OPENING THOUGHT: "Friendship is as God who gives and asks no payment."

HYMN: "O That the Lord Would Guide My Ways," *Parish School Hymnal* 232

SCRIPTURE: Galatians 6:1-10

PRAYER: Dear Heavenly Father, we thank thee for our friends and ask thee to nourish in us a spirit of true comradeship. Keep us faithful to our friends whether present or absent. Make us good and helpful and let us not fail one another when trouble comes. In the name of Jesus, our perfect Friend. Amen.

HYMN: "What a Friend we Have in Jesus," *PSH* 240

### The topic

If you've been to camp you know that it's against the rules to go swimming alone or to explore the deep woods without a fellow camper. You have to have a buddy. Life would be lonely and dangerous without buddies—and friends. God meant us to have friends. Jesus said that a man could have no greater love than to lay down his life for a friend.

One day in March three-year-old Freddy and four-year-old Johnny were playing near Mrs. Long's lily pond. Suddenly Freddy ran too near the pool edge and lost his balance. Into the pool he toppled. The water was cold, and the pool was deep with slippery, sloping sides. At the bottom was a tangle of water lily roots.

It seemed that Freddy didn't have a chance. But Johnny grabbed his playmate's wrists, braced his feet against the concrete edge of the pool, and yelled as loud as his tiny body would allow.

Neighbors heard the hero's screams and arrived in time to pull Freddy out of his freezing bath.

Johnny couldn't have pulled his friend out. He wasn't strong enough. He just did what he could.

Sometimes all we can do for our friends is to hang on until help comes. Not one of us would run away from a friend if he were drowning. But we might be tempted to desert a friend in difficulty—especially if everyone else were leaving him.

Friendship is a wonderful thing. It is referred to in literature from centuries ago until the present. (*Point out motto cards.*) And even better guides to friendship can be found in the Bible.

This week we'll collect stories of friends who have been loyal. Look in the newspapers, in magazines. Perhaps you can tell about friends standing by in an experience you've had. For every story you can find, paste a star on the base of your scoreboard. Four stories is a home run. (*If you plan to divide your league into two teams, explain the set-up.*) Attach the stories to your scoreboard and bring them in next week.

### Standing by in joy

*"Rejoice with them that rejoice and weep with them that weep. Romans 12:15*

Sally felt sorry for Karen Welsh when her dad had a heart attack one winter. Karen had cried buckets because she was afraid her father would die. And Sally, trying to console her friend, had cried sympathetically, too. That must be what the Bible meant by weeping with them that weep, she thought.

That spring Karen won the essay contest. And Sally was hurt. Karen hadn't worked nearly as hard as she. Besides, Mr. Welsh was well now and making lots of money—Karen didn't even need the prize.

On the night of the presentation, Sally was still seething. How could Karen take that prize? It wasn't fair. She just wouldn't congratulate Karen at all. But as Sally was leaving the auditorium she met Karen. Suddenly she remembered the



Being a friend involves loyalty when your pal gets in trouble or meets a crisis.

first part of the Bible verse and understood it. It took a lot of doing, but Sally managed a grin and a hug for Karen. "Gee it's swell, Karen," said Sally. "I'm glad for you."

#### Standing by in trouble

*Thine own friend, and thy father's friend, forsake not. Proverbs 27:10*

Frank and Tom lived in the same block on Western Street. They went to the same school and played on the Pineville High baseball team. Their parents were good friends. Everything looked buddy-buddy for the two freshmen this year.

One Saturday morning Frank's father dropped his coffee cup with a clatter. In a shocked voice he read the headline from the morning paper: *Model Citizen*

*Charged with Embezzlement.* And the man charged was Tom's father.

Tom's father! Why, he was on the Scout committee and went to church. He probably go to jail!

On Monday morning Frank kicked the leaves all the way over to Tom's house. He and Tom always walked to school together. When he got to Tom's house Frank couldn't seem to control his feet. They wanted to hurry past.

For a frightened minute Frank almost let his feet carry him past the house. Then with a big sigh he did a right face, and ran up to the door. He rang the bell.

Tom's mother opened the door slowly. Her eyes were the saddest Frank could ever remember seeing. But when she



anced at Frank, waiting for Tom, she  
ened the door wide and called, "Tom.  
urry now. Frank's waiting for you."

### Standing by outsiders

*A man that hath friends must show  
himself friendly. Proverbs 18:24*

It was a great day for Henry when  
ave and Sol Schneider moved in next  
por. Until then the only other kids in  
e block were girls and three-year-olds.  
From the first day they hit it off just  
ght. The Schneider twins liked stamp  
ollecting and sports, as Henry did. They  
en laughed at the same things.

A few days later, however, Henry  
ard his mother talking on the phone  
ith a neighbor. "Jewish," she exclaimed.  
Really. Well, she wouldn't have to be  
cluded in the neighborhood group.  
their front door is actually on Main  
street."

His mother's conversation clouded the  
hole morning. It was still bothering  
Henry the day before school began. He'd  
romised to take Dave and Sol to school  
ith him and show them the ropes. But  
e wouldn't have to stay with them.  
fac, his best friend last year, said that  
is parents would probably sell their  
ouse because so many Jews were mov-  
ing in.

*(Stop here and ask your group how  
they would solve the problem if they were  
Henry. Or, instead of asking questions  
and discussing what the solution should  
be, ask a couple of fellows to do role  
playing, that is act out an ending to the  
story. If a couple of other leaguers have  
another ending for the story, ask them  
to act it out next.)*

Henry couldn't get out of his mind  
the fun he'd had with Sol and Dave. He  
asked himself what it would be like not  
to have Dave and Sol around to pal  
with. Then Henry knew what he was  
going to do.

On the first day of school Henry  
strutted into school. Beside him were  
Dave and Sol. He was proud of his new  
friends. No matter what any of the other  
fellows said about them, Henry knew  
that Dave and Sol were great guys.

### Conclusion

*There are friends who pretend to be  
friends, but there is a friend who sticks  
closer than a brother. Proverbs 18:24.*

Be careful not to include counterfeit  
friends in your collection of friends. The  
fellow or girl who follows a friend into  
wrong does not understand real friend-  
ship or true loyalty.

If your friend tries to include you in  
some trick or some cruel deception, you  
can stand by him best by refusing to go  
along. You'll need some courage to take  
the kidding you may get. But this is a  
better price to pay than a damaged fu-  
ture or reputation.

Sometimes you may have to stand by  
your friends by forgiving them and wait-  
ing for them in the way God must wait  
for you. You can pray for the friends  
who are willfully wrong and who dis-  
appoint you. "Forgive us our trespasses,  
as we forgive those who trespass against  
us."

### Questions for discussion

1. How can you help a friend who is doing something wrong?
2. If you are not sure if a friend's suggestion is right or wrong, how can you find out?
3. Discuss ways of helping the classmate who feels out of things because of a physical handicap.
4. List the things that you think make a good friendship.

### True or false?

1. Jesus' friends stood by him when he needed them most.
2. Job's friends would not come to him in his trouble.
3. They said he must have done wrong and that God was punishing him.
4. Jonathan was David's best friend.
5. David talked over his trouble with Jonathan.
6. Jonathan became jealous because his father, Saul, loved David.
7. A fair weather friend means a loyal friend.
8. A paralytic in Capernaum had four friends who carried him to Jesus to be healed. The crowd around the house was so great that they had to make a hole in the roof to let him down.

*(Answers: 1. false; 2. false; 3. true; 4. true; 5. true; 6. false; 7. false; 8. true.)*



Recreation is more than going to a movie

## Re-Create Yourself

BY WILLIAM M. HORN

### To the leader

In advance of the meeting ask several leaguers to be prepared to report on the best times they have had. If they need suggestions mention such things as a swimming party, hike, ball game, dance, trip, or whatever else will remind them.

Arrange the room by placing chairs in a circle, leaving space in the circle for a black-board if you care to use one.

Open the meeting with worship. You can make up your own program or use the suggested service, adapting it to your own group.

In leading the topic discussion, read over and adapt the material below. The main centers of discussion are the questions. Each series of questions is preceded by comments intended to sharpen your discussion. You may read these preliminary comments to the group, adding your own comments. Then ask the questions.

Have some answers in mind. Allow the leaguers, however, to discuss and give their

own answers. Note that few questions have a pat, easy answer. There can be a wide difference of opinion. So don't take a vote to see who's right and who's wrong. Your role is mainly to stir up discussion and act as an umpire to see that they don't all talk at once.

### Suggested worship

HYMN: "This Is My Father's World"

CALL TO WORSHIP:

They who wait for the Lord shall receive  
their strength,  
they shall mount up with wings like eagles,  
they shall run and not be weary,  
they shall walk and not faint.

PSALM: 42 (read responsively)

GLORIA PATRI: (said together) Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

HYMN: "For the Beauty of the Earth"

SCRIPTURE READING: Philippians 4:8-13

PRAYER: Our Father, we thank thee for thy gifts to us; for providing for our daily needs; for sending us in families; for watching over us; for bringing us into thy church; for surrounding us with the beauty of flower and sky, and the companionship



of friends. We thank thee for thy most precious gift in Jesus, whose we are and whom we serve. Give us evermore grateful hearts, and make us even more his, in deed and desire as well as in word. We ask that thy Spirit be with us here to guide us in our thoughts and to awaken our desires to serve thee more. Lead us into the joys that only thou can give, and help us find a new delight in following thy way. We pray in Jesus' name. Amen.

YMN: "Beautiful Saviour"

TOPIC DISCUSSION

ORD'S PRAYER

### The topic

People sometimes think they can't have fun and still be Christian. Maybe the old Puritans started that idea. They frowned on such harmless things as whistling or laughing on Sunday or making wise cracks. Life was strict and stern with them.

Some moderns have never completely lost that grim way of looking at the Christian life. Some of us even have a notion that the conduct expected of a Christian is a bit like medicine—the worse it tastes, the better it is for you.

### For discussion

*Do you feel just a little guilty if you enjoy yourself too much?*

*Have you been led to think you aren't worthy of being a Christian if you like to have fun? Why is it that way? Should it be that way?*

Maybe you ought to think of the kind of recreation you have. You might call a lot of things recreation that don't recreate at all. They wear you out rather than make you over.

Look at the way students come into school on Monday morning—all yawns and a lot of chatter about what they did over the weekend. It takes two or three days before they settle down. Some teenagers spend the first three days living over the past weekend and the next two days planning the next weekend. People who go to offices have the same kind of weekend hangover and talk about blue Monday.

### For discussion

*Is there something wrong about the way you spend your weekend when you feel worse on Monday than you did on Friday?*

*If you're really honest with yourself,*

*which is more important: The days from Monday to Friday, or Saturday and Sunday?*

Some of our leaguers have been asked to tell us about the best times they have had. As you listen to their reports, see if there is anything that you, too, would like about such times, and whether you would agree that times like those would be both fun and re-creating.

*Reports assigned in advance may be given here, followed by discussion along the lines just suggested.*

Perhaps one thing could be said of your best times: That you did something yourself. It wasn't done for you.

We are being criticised today for being spectators too much of the time. And you might ask if that criticism is true. Even in our Luther League, do we depend more on someone coming in and entertaining us than in putting on a social event ourselves? Let's see how you would vote on a few choices.

*Which would you rather do:*

1. *Go to a baseball game? Watch one on TV? Listen to one on the radio? Play in the game?*

2. *Go to an amusement park? Go to a movie? Go on a picnic with other leaguers?*

3. *Watch a movie for a social program? Make up games and play them?*

4. *Watch a favorite TV program or listen to a pet program on the radio? Have a square dance?*

5. *Have an outsider come in and speak at your league meeting? Conduct the meeting and topic yourself?*

6. *Hire a painter to decorate your room? Do it yourself?*

It's usually easier to have recreation provided for you than to make your own. But which way do you get more out of it? There's an old saying: The more you put into anything, the more you get out of it. And the best times are those that seem to ask most of your energy and planning and skill.

Armchair spectators are more exhausted after watching an exciting game on TV or hearing it on the radio than the players themselves. The players are burning up

energy by playing, while the spectator burns up nothing but his nerves and fingernails.

### *For discussion*

*Which of our social programs have been best?*

*Do you think we should plan more of the kind where we do the work ourselves?*

Another thing we might talk about is that recreation for one person may be just the opposite for another. You may like the kind of recreation where you can get off by yourself and read or play solitaire or work with model planes. While your best friend will prefer to be with the crowds, dancing, going to movies, bowling, or swimming, or camping. Another person in your crowd will prefer games that take brains, like crossword puzzles or charades, and another will choose activities of the toe and heel variety.

### *For discussion*

*Do you think a brainy person should pursue some hobby that involves sports? Would he get more out of that than out of some mental recreation?*

*How about the person who doesn't care for books and activities that tax the mind?*

*Should our league plan activities that everyone can join in rather than activities that a few leaguers would positively dislike?*

*For one reason or another, some young people don't like swimming. Should that fact be considered in any plans for a swimming party?*

Too much is too much! A recreation can become a disease without your knowing it. When you go from one thrill to a bigger one, then to an even bigger one, you get to the place where nothing thrills anymore. Movie-going can become a disease; so can TV; so can card playing; so can baseball; so can almost any hobby if it's carried too far.

### *For discussion*

*When can you tell if you go too far with a form of recreation?*

*Are your parents right when they ask you to cut down a bit on the baseball*

*and give more attention to your books?*

*Can you see so many movies that can't tell any more which are good which aren't?*

(By this time the discussion will have proceeded far enough to begin to think of some rules or guides for recreation. List the rules on the blackboard, if you like. As you list them, ask for general agreement among the leaguers before putting them on the group list. To get the ball rolling here are some suggestions.)

1. Do something different. (It may be physical exercise for the person who is cooped up all week; or doing something with the hands if the mind has been at work. Exceptions would be a postman taking a walk or a train engineer taking a ride on his day off.)

2. Do something that involves other people. (Some stress might be put on activities that involve teamwork: A ball game, patterns of a square dance, singing a harmonizing, a picnic with each person assigned a job.)

3. Do something that restores physical, mental, and spiritual energies. (Do something that further saps the energies.)

4. Do something that will broaden your outlook. (Activities that will bring in new people, give you wider interest, learn new skills.)

5. Keep your recreation within bounds. (The lawbook isn't necessary to remind you of what is proper and improper. Consideration of others is always a mark of wholesome recreation.)

6. Keep with the right crowd. You are people are crowd followers, and being with the wrong crowd will bring temptations you could otherwise avoid.)

7. Choose activities that require your participation, rather than those where you sit on the sidelines and watch others.

If the group wishes to take a further step, the program of social events for the year might be studied. Perhaps a group would want to revise some activities because of this discussion. There's no need to make a hasty decision at once so long as the group can see how the program may be improved.



# CHRISTIANITY IS OUR LIFE

What you believe

helps determine

what you do

BY DAVID L. ANGERSBACH

## Tips for the leader

This program is planned to be used as a discussion followed by a quiz, and then a period of worship. Here are some tips to help you prepare and present the topic.

First, read the topic so that you will understand what it's about. Then test yourself with the quiz. Choose a friend to help you present the program. (You might wish to have more helpers.) Try out the topic on your friend. Explain what the questions mean. If you can do this, you will understand the subject better.

Next, talk over the topic with your advisor or pastor. Perhaps you can run a trial on them, too.

Before the meeting be sure that you have pencils and paper ready, and that the meeting place is in order.

## Presentation

You can begin the meeting by singing hymns. It would be wise for you to be able to give the introductory material in your own words. If you must read it, however, be certain that you can read it well. A lot of practice wouldn't hurt.

The suggested answers are to be used only as a guide or in case your group does not respond well to a particular question.

When the questions have all been discussed adequately, paper and pencils may be passed out ready for the quiz. After the quiz has been given, (do *NOT* check answers yet) begin the period of worship.

## Additional helps

If your group is a large one, you may wish to use the discussion questions as buzz session topics. You as topic leader, should go through the entire topic without discussing. The buzz sessions should last no longer than 10 minutes. Each buzz session leader should know what the entire topic is about so that he will be prepared to lead a session on any one of the questions.

If you think that you may have trouble in getting the discussions started, it would be wise to have certain persons ready with answers.

David Angersbach, a junior at Midland College, is chairman of the Christian Vocation Committee, LLA.

## Period of Worship

Hymn: Praise to the Lord, 248 PSH, 78 CYH,  
3 LLA Songbook.

Leader: (*Have the group stand*). We are Christians gathered together to worship God. As Christians we want to accept Christ in our total lives. We want to supplant whatever wrong beliefs we have with Christian beliefs.

Now, let's check the answers to the quiz.

The first question was: "All people believe certain things because of their own selfish desires." This is true. People continually try to put their own desires between themselves and God. This is sin and all of us are guilty. Let us pray.

Prayer: Almighty God, our Maker and Redeemer, we poor sinners confess unto thee, that we are by nature sinful and unclean, and that we have sinned against thee by thought, word, and deed. Grant unto us thy mercy. In the Name of our Lord, Jesus Christ. Amen.

The second question was: "It doesn't matter what you believe, just as long as you believe it." The answer, of course, is false. It *does* make a difference what you believe. Let us turn to the Apostle's Creed on page . . . (7 PSH, 342 CYH)

### Creed

The third question: "Some people don't believe in anything." This is false too. All people believe in something. We believe in God.

The fourth question: "When we accept Christ as the basis of our religion, we must let him influence our *total* lives." This is most certainly true. Being a Christian is a fulltime vocation. We must always do our best to obey God's commandments as written in Matthew 22:36-40. (*Read from Bible.*)

The fifth question: What we really believe helps determine what we do." This is true. People who believe that they must keep what they get are not willing to share. Others who believe that God has given them everything that they have will want to give a part of it back. This applies to us and our offering to God. We will now take up the evening offering.

### Offering

The last question: "Our religion is the combination of all the things that we believe." This is also true. None of us is a perfect Christian, but we must always try to understand God's Word. And we need to have help even in this. Prayer is a part of our religion. It is the means by which we seek God's help. It is a means by which we give

thanks. Let us now bow our heads in thanksgiving to the Lord.

### Prayer:

Help us, O Lord, to understand that our life is religion.

Help us, O Lord, that our lives may be truly Christian.

Help us, O Lord, to truly love thee better than ourselves.

Help us, O Lord, to love our fellow men as ourselves.

Hymn: "Now Thank We All Our God," 248 PSH, 98 CYH, 8 LLA Sb.

## The topic

*Short Hymn Sing—(Come Thou Mighty King—112 Parish School Hymnal, 54 Christian Youth Hymnal; 112 Praise To Thee My God This Night, 33 PSH, 126 CYH; O Worship the King, 245 PSH, 85 CYH.)*

God has given us life. He has given us a place to live. He has given us many abilities: The ability to work, to think, to sustain ourselves. He has given us the power to believe; to believe in Him; and also to believe in other things.

We are going to look at some of the things that people believe. The first question that we will answer is:

(1) *What are some of the things that people believe?*

(Here you may call on someone to suggest something that some people believe.)

Some suggestions that may be used: Some people believe that—

1. Money will bring a person happiness.

2. It is good for a person to have power over others.

3. It is good to be popular.

4. A person can get to heaven merely by doing a lot of work for the church, the community, or for other people.

5. The world was created for a purpose.

6. The world just happened. Some people believe—

1. In God.

2. In no god.

3. In democracy.

4. In Communism.

5. In peace.

6. In war.

7. In themselves.



All people believe in certain things even if they believe that they don't believe in anything. There are lots of ways that we come to believe things.

(2) *What are some of the reasons why we believe in certain things?*

*Suggestions:*

1. *We believe some things because we are told to believe them.*
2. *Because we experience them.*
3. *Because we desire to believe them.*
4. *Because of reasoning.*
5. *Because of faith.*

All of us believe in many things, and all of us use these ways to arrive at our beliefs.

What we believe has a great effect on our lives. For instance, many people who believe that it is good to have a large amount of money try to get and save as much as they can. People who believe that it's good to be popular do everything they can to make themselves popular.

(3) *What are some of the other ways that beliefs affect our lives?*

*Suggestions:*

1. *Some people try to gain power and prestige.*
2. *Some people care about no one but themselves.*
3. *Some people are always happy.*
4. *Some people are never happy.*
5. *Some persons try to live their lives as though directed by God.*

Many people think that it doesn't make much difference what a person believes. As Christians, we know that it *does* make a difference what we believe.

(4) *What are some of the things that Christians believe?*

*Suggestions:*

1. *God created the world and man in it.*
2. *Man turned from God and became sinful.*
3. *Christ, the Son of God, lived in the world and lives today.*
4. *He died and rose from the grave to redeem us from sin.*
5. *We should love God and Christ.*
6. *We should love our fellowmen as we do ourselves.*

If what we really believe has an effect on our lives, then if we accept Christian beliefs they should have an effect on our lives.

(5) *How should our beliefs as Christians affect our lives?*

*Suggestions:*

*Christian beliefs should help us—*

1. *To be selfless rather than selfish.*
2. *To be thankful.*
3. *To be useful to others.*
4. *To be forgiving.*
5. *To be energetic with our talents.*

All of us believe in many things. Yet most of what we believe is based on our own selfish desires. As we express it in the common service every Sunday, " . . . we poor sinners confess unto thee, that we are by nature sinful and unclean . . . "

Our total life is an enactment of what we really believe. Our religion is a combination of all the things that we believe. Our life is religion. As Christians we should want to make all our beliefs as much like Christ's principles as we can. If Christianity is really our religion, then *Christianity must be our life.*

### True or False Quiz

- \_\_\_\_\_ 1. All people believe certain things because of their own selfish desires.
  - \_\_\_\_\_ 2. It doesn't matter what you believe, just as long as you believe it.
  - \_\_\_\_\_ 3. Some people don't believe in anything.
  - \_\_\_\_\_ 4. When we accept Christ as the basis of our religion, we must let him influence our *total* lives.
  - \_\_\_\_\_ 5. What we really believe helps determine what we do.
  - \_\_\_\_\_ 6. Our religion is the combination of all the things that we believe.
- (Answers are given in worship service.)

Praying "in Jesus' name" means praying in his power

## IN JESUS' NAME

BY DALE S. BRINGMAN

### Ideas for your meeting

You will find directions for handling this meeting in the topic. You might want to do as the topic suggests and hold buzz sessions on the questions that are given.

Another idea would be to have a debate on the question "Can we get what we want if we pray in Jesus' name?" Here you would select four leaguers to take part, asking each to tell what he thinks about the question. After that, let your leaguers question the debaters.

It would be quite interesting if each member of your league would keep a record of requests he had made in his prayers for one month. Then beside each request he would note if it had been answered and how. At the end of the month, have the leaguers tell about their record—not mentioning specific requests—but telling whether their prayers had been answered. If you like, devise a prayer record sheet for each leaguer. Distribute them at this meeting.

### Worship suggestions

CALL TO WORSHIP: (*Pianist softly plays "Sweet Hour of Prayer"*)

Lord, teach us how to pray. For thou has made us and our hearts can find no rest until they rest in thee.

HYMN: "Father, Again in Jesus' Name V Meet" (*Christian Youth Hymnal* 100)

SCRIPTURE: John 14:8-14

PRAYER: Eternal God, teach us to pray. Awaken us to the glories of thy world and the sweep of thy purposes that we may stand in wonder before thee. Cleanse our petitions of all pride. Purify, O Lord, the desires of our souls. Weave through them strands of gratitude for the manifold gifts of life. Keep us from bargaining with thee for things but give us wisdom to ask for treasures of the spirit. And when our prayers must begin with our own concerns grant that before they end they may bring to thee the crying needs and unfinished tasks of thy world. O Lord, teach us to pray; Jesus' name. Amen.

Additional hymns: "Dear Lord and Father of Mankind: CYH 215; "Lord, What Thou Change Within Us" CYH 90; "I Name Thee, Hallowed Name" CYH 93

Other worship suggestions: Plan a meditative period, perhaps following the offering. Use a record of the spiritual "Standin' in the Need of Prayer" or a violin or piano solo of the spiritual would help to set the mood.

### Daily Bible readings

Matthew 5:6-8; Matthew 6:5-15; I Timothy 2:1-8; John 14:12-14; Matthew 21:12-14; James 5:13-18.

The Rev. Dale S. Bringman is pastor of Redeemer Lutheran Church, Harrisburg, Penna.





A first-hand acquaintance with God in prayer is a must for you—if you love him.

### The topic

You and your best friend like to do things together. And when you want to tell him something that's pretty confidential, you don't trust it to a third person. You go directly—first-hand—to your friend.

Faith in Jesus Christ is a personal matter, too. A first-hand acquaintance with God in prayer is a must for you—if you love him.

### When you pray

Do you ever hear anything except the echoes of your voice when you pray? Does anything happen when you pray that wouldn't have happened if you hadn't prayed?

Since God knows all things, why should you pray telling him about your needs and the needs of others? If God is a God of Love, shouldn't he meet your needs without asking? Are you to try to persuade him to do things that he

wouldn't do otherwise?

Jesus, whose secret of power was his own prayer life, made a daring statement about prayer. He said, "Whatever you ask in my name, I will do it." That covers a lot of territory. It's a promise. What does it really mean?

### Wanted: Some answers

*Divide your group into buzz sessions with four or five persons in each unit. Ask each unit to discuss these questions (write them on the board): Can we get what we want if we pray in Jesus' name? Is it right to pray about the weather? What does it mean to pray "in Jesus' Name"?*

*You can also use the questions listed in the section "When you pray."*

*Ask each unit to elect a spokesman. After five to ten minutes, have each spokesman give his unit's answers to the questions. The answers might develop into a discussion of the whole topic. The*

*following, however, is presented as resource material for the discussion leader.*

### What's in a name?

A name carries with it the twin ideas of power and of trust. The gospels, for instance, infer that a person had power over demons when he learned their names.

Trust is involved too in a name. If you trust a person, you accept his name on a check in good faith. The twin ideas of power and of trust are the keys that unlock the phrase "in Jesus' name."

Prayer isn't like putting a coin into a slot machine and waiting for a candy bar to pop out. Praying "in Jesus' name" means praying in his power. It isn't a magical control of the universe. What a mess we'd make of the world if it were.

Power is the ability to fulfill purpose. It's a matter of getting things done. It concerns getting things done in a certain way with a definite purpose and specific results—this makes power. Power involves purpose.

You've probably heard the sports announcer who always refers to his favorite football team as a powerhouse. The word power makes sense only in the light of purpose. A lot of power is involved as 11 men battle desperately to get the pigskin across the goal line. Of course, anyone could carry the football across the line in the middle of the night . . . when the other players aren't around. The purpose of the football game, however, is to score in a certain period of time when 11 husky fellows are opposing you. There lies power.

God has a purpose for each of us and for our world. Though he is all-powerful, he can only do what's in harmony with his purpose. He can't be false to himself. He can't create you as a person—and then take away the power of choice—That power of choice makes you a person. He can't rush in with a magical supply of knowledge to help you pass an exam—if it conflicts with his purpose of having you develop your mind for the tasks of life. He can't take away tears if his purpose is that you see new rainbows of hope through them. He couldn't

keep his son from suffering if his purpose was to redeem the world by his death on the cross.

How hard it must be for God to stand by. His restraint is not weakness—lack of power. To pray "in Jesus' name" means to pray in Jesus' power, and power involves purpose. "Not my will but thine be done" is the undertone of all true prayer.

### After prayer—hands off

To pray "in Jesus' name" is to trust God to do what you ask. That's probably your greatest problem. It is habit, not belief, that keeps a lot of people praying to God can answer your prayer only when you trust him completely.

Suppose something's the matter with your bike. You figure your father can fix it. You've tried—but you just can't get it to run. So your dad agrees. He looks the bike over and begins to work. But you're not satisfied. You're afraid that he's not really mending the bike—maybe he doesn't know how. And when he gets it all apart—puts it together again—and it doesn't work. So you get in the way. You're impatient. You make a lot of suggestions that don't help. Finally you get desperate, grab the bike, and tell your father you'll do the job. Well, your father obviously can't fix the bike. You haven't given him a chance.

Your faith in God's ability to answer prayer is often like that. You take your broken hopes and your big plans to God—but you don't leave them there. You fret and worry—and get in the way. Finally you get so impatient that you grab the problem out of God's hands. You gripe rather bitterly that you didn't think he could fix it anyhow. Obviously God can't help. He isn't given a chance.

Sometimes people fail to know the power of prayer until they get to the very end of the rope, because they aren't willing to trust God until they've tried everything else.

To pray "in Jesus' name" means to trust him completely. Share your plans and troubles with God. Then step aside to give him a chance.



# How to Write a Prayer

It's easy when you know what to  
pray for and how to say it

BY FRANCES SWARBRICK

## Get ready, leader

Have you ever been called on suddenly to read a prayer—or offer a prayer in your own words? Remember the queazy feeling you got in your stomach—and how your legs threatened to collapse? Somehow you blurted out the beginning words and got through to the “Amen.” You were relieved to get it over with.

Chances are, however, that you'll be called on to pray in public again. You as a Christian should know how to offer public prayer. This program will help you. When you know what to pray for—and how to say it, you'll find that you can compose prayers for your league easily.

The program material has three parts: (1) The study material you will present. (2) Writing of prayers by your league. (3) A short service of worship led by a person whom you will choose.

Read the program through. Then rehearse the topic material that you are to present to the group so that you can tell it in your own words.

Questions for group discussion appear throughout the topic. If it is difficult to pry answers from your group, try calling on individual leaguers. Some answers are given in parentheses. Use these, however, only after the group has tried to answer the question. Keep the discussion on the subject.

Mark parts of the topic to leave out if your program becomes too long.

Pick a hymn from your worship hymnal that is about prayer. Or you might even find a hymn that is a prayer, like “Beautiful Saviour,” or “O Jesus, I have Promised,” or “O Master, Let Me Walk with Thee.” The hymn will be sung at the end of the worship service, so give the number to your worship leader.

Plan to be at your meeting room early so

that you can draw on a blackboard the two diagrams in the topic material, and also the outline of a collect. (If you don't have a blackboard, scotch tape brown or white wrapping paper to the wall and write on it.) Place a copy of *Common Service Book* on each chair.

Choose the person who will lead the worship. Meet with him ahead of time (before the day of the meeting) to go over your plans for the meeting. Decide on the worship service you wish to use from those in the section headed “General Prayers” on page 148, *Common Service Book*. “The Suffrages,” pages 153-154, would be the simplest to use.

You and the worship leader should practice reading the service aloud. The leader will read the regular print in *The Suffrages*, while the league responds by reading the italics.

Give the reader a copy of the worship instructions below.

## Helps for worship leader

### Preparation

You will lead the praying of “The Suffrages” (or any other worship service chosen). The service will end your league meeting.

Rehearse aloud the part you will read, including the *psalm* called for in *The Suffrages* (write down the page number) and the *collect* called for (the same one as your pastor read that Sunday morning).

Secure the number of the hymn to be sung from the topic leader.

### At the meeting

After the group has finished writing the prayers, find out who will read them from Groups I and II. Tell these readers where to sit in front so that they can read their prayers without announcement.

Their prayers will come at the place near the bottom of page 153 *Common Service Book*, where “other suitable collects” are called for. Tell each person in what order he is to read his prayer.

See that the candles are lit.

For the worship center you might use a picture of Christ praying, or Durer's "Praying Hands," or young people praying.

### Leading the worship

Tell the following thoughts about the Suffrages in your own words. (If, however, you have chosen another service besides The Suffrages, get a synopsis of its historical background from the topic material.)

"Since our topic tonight is about prayer, we are going to use a prayer as our worship service. This service is called The Suffrages.

It is a remnant in Lutheran liturgy of some of the old prayers that priests used to say at every hour of the day. Some priests still say them in monasteries today.

The name "suffrages" comes from a Latin word meaning *assent*—admitting that something is true.

Let us pray now with the same words the Christians have used for centuries. I shall lead. You will respond with the words in italics."

Ask the group to rise. Turn to the altar and begin reading. Announce the page number of the psalm at the proper time.

### The topic

Why should we know how to write prayers? Isn't that the job of pastors and church school superintendents? Have you ever been asked to write a prayer? For what group? (*Wait for answers.*)

Let me tell you about a meeting held recently for evangelism visitors. During the meeting the visitors were to study scripture and then pray together. Each person was invited to lead the group in a short prayer. How many people do you think volunteered? Only two people were bold enough to offer prayer at the meeting. Afterwards one person commented, "We need to learn how to pray together."

Why would it be good for church members, as well as the pastor, to lead in prayer? (*Wait for discussion.*)

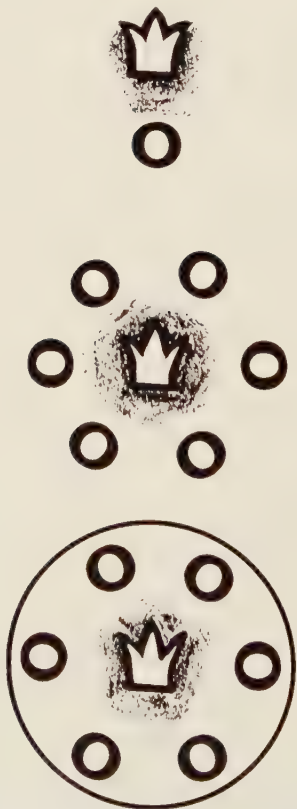
Think of a special friend. Suppose you told other kids about your friend and how you liked him. You took others to his house. Yet when you got inside his door you suddenly grew tongue-tied. You couldn't think of a word to say to your pal. That's what happens when you can't offer a prayer before others.

Perhaps you have been embarrassed when your parents ask you to offer mealtime prayer before company. That might have been because you had been saying the same grace since childhood. Suddenly it struck you as a rather childish prayer. Perhaps you could write a better one tonight.

### Lone wolves or brothers?

You may feel that you can talk to God in private but not in public. You may feel your relationship with him is too personal and private to share with anyone else.

The first drawing on the board pictures this situation. We'll call it "My God and I." The person in this relationship seeks



These drawings symbolize the Christians' relationship to God.

God and worships him in loneliness. This, however, is not the Christian way of worship.

The second drawing symbolizes the Christian relationship. "Our God and His People," we'll call it. For Christianity is not a religion for lone wolves. Instead it's a communion, or fellowship, of believers. So in the second drawing the Lord is surrounded by his circle of believers.

Now let's add a line that symbolizes our prayers. (*Draw a circle around drawing 2 enclosing all the circles representing worshippers.*) This illustrates how God directs our thoughts back again to our brothers until we all are enclosed in a strong, friendly fellowship with God in the center.

If we can pray together in a circle of believers, such as in our league, it strengthens our friendship for each other and for God.

One of the reasons we should want to know how to pray to God when others are listening is that we witness to him. Our public prayers tell others that we know him. Of course, if we want our prayers to sound as if we're talking to a familiar friend, we must have talked often to God in private. Our prayers will convince others that God wants to be as close a friend to them as he is to us.

### Prayers 1200 years old

Let's take a look at some prayers used in our Lutheran services, before we write prayers of our own.

The first type is used every Sunday in our common service. This prayer has different words each Sunday. But it always follows the same form. It's named the *collect*.

Turn to page 51 in the *Common Service Book*. You see here the parts of the service called "variable"—or the parts that are different each Sunday. They are composed of the introit, collect, epistle, gradual (or the sentence for the season, or the hallelujah), and the gospel. All of these variable parts for a given Sunday are about related subjects. The introit announces the central teaching for the day. Then the collect "collects" the

ideas contained in the introit and lessons for the day and expresses them in a prayer.

Turn to page 52 for a good example. Notice in the introit the announcement, ". . . behold thy salvation cometh." Then in the collect appears the same theme of salvation coming: "Stir up our hearts, O Lord, to make ready the way of Thine only-begotten Son . . ."

### Unusual facts about collects

Most of the collects have been in use for twelve hundred years.

The collects are usually just one sentence long.

They always express one main idea.

They are divided into five parts. (*Put the following on the blackboard.*)

The address to God.

The ground upon which the prayer is offered.

The petition.

The benefit hoped for as a result.

The ascription.

### Analyzing a collect

Turn to page 46, *Common Service Book*, and look at the collect there. This is one of the most familiar of them all. You remember hearing it in the vesper service. It's the collect for peace, named because peace is the thing being prayed for.

Let's see if we can divide it into the parts listed on the board. (*Let the group analyze the collect.*)

### The litany

"The best prayer on earth next to the Lord's Prayer." That's the way Luther described the prayer known as the litany found on page 148, *Common Service Book*.

A litany is a prayer in which the minister offers a series of petitions or requests to God. Then the congregation sings or says frequent responses. The first litany was written in 475 near Vienna, which was in great danger from disease, earthquake, and famine—all at the same time. The Bishop of Vienna originated a litany in which the people asked God to save them from these calamities.



Even today we use litanies when we are in special need. We might, for instance, have a special service to sing the litany when our country is in peril. Or when we feel the need of repentance, such as during Lent or Advent. It is also proper in place of the general prayer—the long prayer after the offering in our morning service.

Look at the words in the middle of page 149, *Common Service Book*, and you can believe that the litany was born out of a time of great peril. Imagine people kneeling in a great cathedral in Europe. The bishop prays, "From pestilence and famine; From war and bloodshed; . . . And from everlasting death: "And the people respond, "Good Lord, deliver us."

### A traditional prayer

The bidding prayer on page 156 of the *Common Service Book* was used from ancient times on Good Friday in the Roman Church.

In this prayer the pastor or deacon "bids" the people pray for a particular thing. Note in the first paragraph the sentence, "Brethren, let us pray for the whole Christian Church." Then the pastor continues with a collect on this subject. The congregation responds, "Amen."

### Writing a prayer

What shall we pray about? What are some of the things we ask for in our private prayers? (*List them on the blackboard.*)

Are these requests mainly for ourselves? What sort of requests might we make that would show concern for others? (*Let the group discuss. Answers might be, "Help me to be a better friend." "Forgive the way I treated my friends, and help me make up for it." "Show me how to be kinder to people."*)

Should we use "Thou" or "You"? Usually we say "Thou" in referring to God because in the day that the King James Bible was translated "thou" was the word for "you." Through reading the King James Version we've gotten into the habit of addressing God as "Thou." In a way it's good. It reminds us that

God is different from all others. He is the Holy One. But it's all right to say "You" if it makes you feel that God is your personal friend.

Christian prayers all end with "In the Name of Jesus Christ we pray," "For Jesus' sake we ask it," or "Through Jesus Christ, Our Lord." Why is this?

In saying "for Jesus' sake" we are saying something like this to God: "We realize that our sins have completely cut us off from thee. But Christ has come to bridge the gap and be a go-between. Only because of him do we dare to pray to thee, and so we mention his name to show we realize this."

Jesus' name is a sort of password that lets us come into God's presence. Of course it's much more than any regular password, because there has to be complete acceptance and belief in all it stands for to make it work.

### Writing prayers in groups

Divide the league into three groups. Group I will write a collect for use in the devotions to follow. Remember that a collect makes one main request.

Group II will write a short prayer of no special form. At the end instead of the customary "for Jesus' sake," they will put this thought in their own words. This prayer too will be used in the devotions.

Group III will compose a table prayer. (And a litany, if it desires.)

Each group should appoint one person to read the prayer later. Ten minutes will be allowed for writing the prayers. Direct groups to adjacent rooms, or corners of assembly room.

Call groups together after 10 minutes. Call upon reader from Group III to read the table prayer. Turn the meeting over to the worship leader for service, "The Suffrages."

Read the Collect for the day at the proper time. Have the prayers of groups I and II read without announcement at the proper time.

Announce the hymn just before the Benediction.

Announce the Luther League benediction after the hymn.

Being a Christian is a full-time job

# HOW DO PEOPLE WORK WITH GOD?

BY ELIZABETH S. FENNER

## Leader's choice

If you like a program with action, this is for you. It concerns how God works through you at school, in your work—anywhere.

You can present the program in one of two ways. Both are described below. Choose the one that best fits your league.

## PANEL DISCUSSION

Invite four adults in your congregation to be panel members for your league meeting. They should represent different types of jobs, like a housewife, a plumber, a doctor, a secretary. Ask your advisor, your pastor, or another adult to serve as moderator.

Each panel member describes how he works with God in his daily life. Then the leaders fire questions at the panelists. If your group needs a little priming in asking questions, use the following to help get discussion rolling.

1. What should a Christian's attitude be toward his work?
2. What things should a Christian consider in choosing a life work?
3. If you have to work on Sunday, how can you take care of your obligations to God?
4. What kind of Christian attitudes should we have toward fellow workers? To fellow schoolmates?
5. Are there any jobs in which a Christian cannot engage?
6. If you work for a large corporation and you waste time on the job, will it affect the company?

Miss Fenner, West Englewood, New Jersey, is a member-at-large of the Lutheran League of America.



Skip and Fred felt pal Ernie, a soda jerk, cheated his boss by drinking free cokes.

#### SKITS AND QUESTIONS

Let members of your league act out the three skits below. The skits are simple, not many props are needed. The dialogue is short—in fact your leaguers will probably want to ad lib, especially if they've been in situations like those portrayed in the skits.

Latch onto whatever props you have on hand. In the second skit, for instance, let the fellow who plays Tony use a catcher's mitt. If they can actually pitch and catch in your league meeting room—so much the better. If not, the fellows can go through the motions (wind-up, the pitch, the return, missing the catch).

You might run into trouble trying to get props for the third skit. If, however, you can't get a couple of high stools and a high table for the counter, use a small table and a couple of chairs. Set up another table as the counter behind which Ernie works. Tack up a sign "Sodas and Sundaes." Haul out some glasses from your church kitchen. Rustle up a box and put on it a sign reading "cash register." Add any other props that you think might make the setting look like a drugstore.

All three skits are followed by questions to talk about. Choose a good person to head the discussion.

Your league might have fun role playing in the second skit. After the skit has been

enacted, the leader asks the group the question, "What would you do if you were Pete and Tom—how would you end the scene?" Then select a couple of leaguers to act out how they think Pete and Tom might handle the situation. As other leaguers figure out ways to end the skit, let them act out their solutions. You can probably come up with a half-dozen possible endings to the skit. Each time someone thinks of a better way, let him act it out.

In fact, you might divide your league into groups of three or four people each. Ask each group to figure out an ending for the story, then let each dramatize it. Follow up with discussion.

#### The topic

##### *Skit 1*

*Cast: Two teen-aged girls*

*Place: School*

*(Sue and Jane are lounging in the hall waiting for their English class to begin.)*

SUE: Did I have a terrific time Saturday night. Went to the best party with the gang!

JANE: Golly . . . who went to the party?

SUE: Oh, Skinny, Midge, Pat, Buffo—



you know the gang—George, Ellen, Maryann. That crowd—you know. We played the most terrific game. And Buffo was a riot . . . a positive riot. But did I let it when I got home. Mother was teaming, positively teaming.

JANE: How late did you get in? What'd your mother say?

SUE: You know my mother. Anything after 9:30 is late. She lectured me, but good. I can't go out any night this week. And she made me stay in bed Sunday morning. As if I cared. I didn't want to get up anyhow.

JANE: Yeah, I know how you felt. But you missed a terrific Sunday school discussion. And most of the gang at the party came.

SUE: I'll bet I missed something (*scornfully*). Mrs. Anderson's a windbag if you ask me. And some of the kids that go to church there are snips. I practically die of boredom.

JANE: Gosh, Sue, we've got a new teacher—Mr. Carter. He's good. Yesterday we were having such a good argument that nobody wanted to leave when class was over. You ought to come. Most of the gang is there.

SUE: Well, I'll see.

JANE: You going to the club's doggie roast next Saturday night?

SUE: Uh huh.

JANE: Well, that'll probably end early. Maybe you can get up in time for Sunday school.

SUE: I'll see. I'm not keen about it. Oh, oh. There goes the bell. Gotta get to class. Be seeing you.

#### For discussion

1. When you know a teen-ager who used to be in your Sunday school class, how can you interest him in coming again?
2. If you were going to the same party on Saturday night as this person, what could you say to him about coming to Sunday school and church next day?
3. How would you interest a friend who didn't belong to a church in coming to your church?
4. Do you think that the way you act has anything to do with letting other people know you're a Christian?
5. If you worked part time in a store

and the boss wanted you to work on Sunday morning, preventing you from going to Sunday school or church, what would you do?

6. Suppose a person who used to be in Luther League were in your class in school. How would you interest him coming to league again?

#### Skit II

*Scene: Street. Two boys, Angelo and Tony, are playing pitch and catch with a softball.*

*Cast: Pete, Tom, Angelo and Tony.*

TONY: What a crummy neighborhood. Nobody talks to ya. The guys ignore ya. Look at you as if you was a creep. Boy. Sure wished I lived back on Lombard Street. The guys treated ya right. Lots of things going on. Ball game every night.

ANGELO: Yeah. My pitching arm's getting rusty. Bet if I'd pitch a game now I'd be sore all over.

TONY: The way these stupes look at us make ya think we're poison or something. Wish we hadn't moved.

ANGELO: Eyetalians, they call us. Eyetalians. Can't even pronounce the name right.

TONY: What's wrong with being Italian. DiMaggio is.

ANGELO: Yeah. What should it matter as long as I can pitch.

*(Just then Pete and Tom saunter by. Pete nudges Tom, nods at Angelo and Tony. Pete and Tom stop and watch the pitch and catch session. Angelo and Tony keep on playing—in fact Angelo adds some polish to his delivery and Tony adds a couple of flourishes to his catching technique. They call out to each other "Atta-a-way, kid," "Nice one," "Little low—pull it up." All the while Tom and Pete are watching.)*

TONY: Atta-boy, Angelo. You're better'n you were on the Lombard Street team. Bet you can pitch better'n anybody in this neighborhood.

ANGELO: Yeah—but they don't want Eyetalians on the team. Do you? *(He looks at Pete and Tom.)* Uh uh. We're not good enough for you. We got nice Eyetalian names. We're dumb. Whyn't ya ask us to move off your corner, bright boys?

TONY: Calm down, Angie. A fight isn't gonna help.

ANGELO: A fight'll show 'em we're good enough to dish it out—and we're good enough to live in this neighborhood.

PETE: Well.

*(Ask the audience to put themselves in the shoes of Pete and Tom. What would they do? What would they say? What do they think would be a good ending for the incident?)*

#### For discussion

1. When people of another nationality or race move into your neighborhood, how can you help them feel welcome?

2. Have you ever moved? How did you feel until you were accepted into a gang?

3. Is a person of another nationality different from you? How?

4. Ask the members of your league to name the countries from which their parents or grandparents came? How many countries are represented?

5. Can anyone move into your neighborhood? Can anyone go to your school?

6. Can anyone belong to your church? What are its requirements for membership?

7. Would you accept any person into your crowd? On your team at school?

#### Skit III

*Place: Drugstore.*

*Cast: Ernie, Fred and Skip (teenagers).*

*Scene: Ernie is clerking behind a soda fountain. He wears a cap and white coat. As Skip and Fred enter he is wiping glasses.*

ERNIE: Hi, Skip. What's up, Fred?

FRED: Not much, Ernie. *(Seats himself at counter.)*

SKIP: *(Taking a seat)* Whatcha know, Ernie?

ERNIE: Not a thing. *(Finishes wiping glass. Takes out cloth and cleans counter.)* What'll ya have?

SKIP: Coke for me. Make it big.

FRED: Same here.

*(Ernie makes a couple of cokes and sets them in front of Fred and Skip.)*

ERNIE: I'm thirsty. Guess I'll have one, too. *(He makes another coke—a large one.)*

ERNIE: Pretty good, if I say so myself.

SKIP: Here's our dough, Ernie.

ERNIE: Thanks. *(Rings the sale up on the cash register.)* Two cokes, 20 cents.

SKIP: Say, how can I get a job like this? All the cokes you want free. How'd it like this soft job, Fred?

FRED: That's for me. Any opening?

ERNIE: Uh-uh.

FRED: Boy you got a deal here. Is this coke part of your pay?

ERNIE: Nope. And don't you squeal to me to the boss either. I'm supposed to pay for the stuff I eat.

SKIP: Why don't ya?

ERNIE: Listen, if I paid for all the stuff I ate, I wouldn't earn a dime.

FRED: Who pays for it then? Does the boss notice?

SKIP: This is what I'd call cheating. You get paid and the boss has to pay for all you eat besides. Can't make money that way.

ERNIE: Listen, for the little I get paid—and for the little I eat, the boss can afford it.

FRED: Doesn't seem right to me, but I won't argue about it.

#### For discussion

1. Does it matter if you take things on the job without paying for them?

2. When you work for a person do you have the right to take things without paying for them?

3. Do you ever have a right to eat candy if you work in a candy store—or cookies if you work in a bakery?

4. When would it be all right to borrow tools on the job for use at home?

5. Suppose you were paid 50c an hour for working at a drugstore. Your best friend also worked in a drugstore. He earned \$1.00 an hour. Does your lower pay entitle you to make up the difference by taking home comic books, candy, and school supplies you needed? Does the fact that the boss can't afford to pay for what you take make a difference?

6. Suppose you got a part time job at a small store after school and on Saturdays. What kind of treatment would you expect from your employer? *(Make a list.)* What do you think you owe to your boss in payment for your salary? *(Make a list.)*

7. Does taking things on the job for your personal use come under the commandment of "Thou Shalt Not Steal"? How?

By Charles D. Trexler, Jr.

# *How does a Christian choose a life work?*

*You have over 20,000 jobs from which to pick*

## How to lead

Be sure that you read the topic enough times to absorb it. Don't read it to the league. Nothing is more dreary than a read topic. It screams out loud that you have not prepared yourself to lead it. So, get it under your belt.

Add any experiences or thoughts of your own to liven it up. The topic is a springboard for discussion which should follow. You may have to prime the pump with a few questions or a challenging statement followed by, "Do you agree with that, Tom?" or "Would you tell us what you think about that, Judy?"

If you can get the leaguers to do all the talking--and you act as moderator--you will have a successful discussion. But to do that you have to know the topic and put it over in an interesting way.

## Worship outline

HYMN: "Take My Life," *Common Service Book* 382

SANTICLE No. 5 (*Benedicite Omnia Opera*)  
CSB p. 212

SCRIPTURE LESSON: Romans 12:1-8; Matthew 25:14-29

PRAYER: Almighty God, our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth: Deliver us, we beseech thee, in our several callings, from the service of mammon, that we may do the work which thou givest us to do in truth, in beauty and in righteousness, with singleness of purpose as thy servants, and to the benefit of our fellow-men; for the sake of him who came among us as one that serveth, thy Son, Jesus Christ, our Lord. Amen.

HYMN: "A Charge to Keep," CSB 376

TOPIC AND DISCUSSION

HYMN: "O That the Lord Would Guide My Way," CSB 275

## Projects

Prepare scrapbooks on "My Future Career." Collect stories, pictures, and important information on a chosen vocation. Use all possible sources of information.

Have everyone in the league prepare a list of all occupations he has considered since entering Junior high. After tabulating the results discuss the job opportunities in the four most popular occupations.



### Questions to prime the discussion pump

1. Do you think it's foolish to choose a vocation only because it is supposed to pay well or because it seems to offer a glamorous life? Why?

2. The phrase "fitting the right man to the right job" means that every person must look for the ONE job that is right for him. Explain why you think this is a correct or incorrect statement.

3. It is said that more people lose jobs because of personality difficulties than because of lack of skill. Why do you think this is so?

4. Do you think it's wise for a young person in high school to try out several different jobs? Explain.

5. In each of the following categories name three occupations:

- Keep you outdoors most of the time.
- Deal principally with people.
- Deal principally with ideas.
- Deal principally with things.
- Require college training.
- Require special training other than college.
- Reward the worker because he's giving service.

- Require high intelligence.
- Require high mechanical ability.
- Require high artistic ability.

6. How do interests help in making a vocational choice?

7. If you are a slow and poor reader should you go into the ministry? Discuss.

8. Boys: Think up several occupations that you think girls should be excluded from.

Girls: Challenge this.

9. Is there any connection between getting along with your schoolmates and family and getting along with your fellow workers on a job?

### The topic

Choose a number from one to 20,000.

That may seem like a big choice. Actually, if you are planning to do anything in your life beside drinking cokes and looking at television, you have a choice of thousands of jobs. The United States Government *Dictionary of Occupational Titles* lists more than 24,000 ways that men and women are earning their living today in our country.

Since there is such a vast choice maybe it's a good idea for you to start thinking (if you haven't started already) even if

you are still in junior high or even grade school.

How should you start planning a career?

First of all, any Christian should understand what a career or a vocation is from the Christian standpoint. Oddly enough, it's *not* just a way to make money.

Most people speak of a person's *vocation* as being a salesman or a plumber or a nurse or a pastor. Then they speak of the person's *avocation* as being what he does for recreation, painting or golfing or gardening. Martin Luther pointed out that the *vocation* of every Christian is to be a Christian. His *avocation* is being a salesman or a plumber or a nurse or a pastor.

So you see that in whatever job you pick your first duty is to witness for Christ. Naturally you have to pick a job where you can do this. There are lots of jobs that carry with them the necessity to lie and cheat and hurt other people. A Christian must certainly steer clear of these!

Oliver Wendell Holmes said, "If a man is a specialist, it is most desirable that he should also be civilized; that he should have laid in the outline of the other sciences, as well as the light and shade of his own; that he should be reasonable, and see all things in their proportion."

This statement is a good answer for boys who want to be mechanics and hate their English courses and can't see how on earth English is ever going to be of practical value to them. It's a good answer too for the girl who wants to be a housewife and can't understand why she has to take a dull course in mathematics.

In other words, the first step in choosing a career is to stay in school as long as you can. It will make you a better balanced person. Competition is running higher and higher. You need every scrap of education you can get to hold your own.

Once upon a time it was fine if you had gone through the eighth grade. Now with so many young people getting college degrees—and even post graduate o

rees—a high school diploma is the very least you should aim for. So do your best to stay in, not get out of, school!

### College—yes or no?

What about college? Should you go? Yes you should if you have good grades and a real thirst for knowledge. If you have these things and no money you should be able to get yourself a scholarship and a job, such as waiting on tables. If you don't, don't waste your time.

If the job you want requires a high IQ and yours is below a hundred, find something else. How is your personality? Are you an introvert? Are you interested in ideas, theories, what makes the world go around? If so you should consider a job whose main emphasis would not be contact with other people. But if you are mostly an extrovert who likes to deal with people and things, then choose something where you are in contact with them.

Of course there is a lot of the extrovert and introvert mixed up in all of us. You have to find out which way the scale swings with you on it. Then ask yourself what special abilities you have to have for the job you would like to do.

Naturally a person who is hard of hearing should think twice before he chooses music as a career. A boy with poor eyesight would be foolish to try to be an aviator. A surgeon and a machinist have to be able to use their hands. If your hands are awkward, better think again! If you faint away at the sight of blood, then don't choose nursing.

A few more *don'ts*. Don't try to decide all at once what you are going to do for your life's work. It's possible to change horses in midstream without falling into the drink. Many people have done it successfully. But it's much better to make a good decision at the beginning and know definitely what you want to do.

The great temptation is to decide in a hurry. Some of your friends may have already decided. You want to be as confident as they are. So you make a snap decision which perhaps is not the right one.

Once you do decide, keep it to yourself for a while and mull it over. It's an

attractive idea to make a big splash by telling everyone, "I'm going to be a doctor!" or "I'm going to be a pastor!" Then you can listen to their "ooh's" and "ah's" and "congratulations." It's much tougher to take it back after all the shouting is over and you have decided it's not for you.

Sometimes it's so tough to take it back that young people have been known to go ahead with a decision just to "save face." This is asking for misery! Better by far to keep your decision to yourself for awhile and consider every angle before you break into headlines.

### Glamour can be a trap

Beware of glamour! Lots of jobs, like acting, nursing, or modeling, look very glamorous on the surface. Speak to an actress or a nurse or a model and you'll find out that these jobs entail a lot of hard unglamorous work and competition. Be sure you're as ready to make the weary round of casting offices as to have your name up in lights. Be certain you're as willing to handle a bedpan as to wear that cute white uniform and nurse's cap.

Don't decide on the basis of money. Lots of people who are making piles of money have ulcers. The most important thing is to be happy and well adjusted in a job even if you're not making as much money as you could in a job where you're not happy. One of the best tests of happiness for a Christian is to find out whether the job is serving Christ through service to his fellow man.

Don't forget that the more you give the more you'll get—not necessarily in terms of money, but in terms of happiness and satisfaction. Remember that we serve a Lord who said, "The Son of man came not to be ministered unto but to minister."

Choose a number from one to 20,000.

And when you are making this all-important choice be sure you talk it over with God. He's still the best vocational counselor you can find.

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# Bring your prejudices to light

## Ask yourself

# Am I my brother's keeper?

BY HENRY KAHLENBERG

### Program planning

Best way to plan this topic is to count on a presentation of the background material given in the topic. Follow each section with a thorough discussion.

Choose for your discussion leader someone who can get your league talking freely . . . on the subject.

### The topic

**D**O YOU have any prejudices against other races, classes, or people? Of course not! At least that's what you think. Practically nobody admits he's got negative attitudes about other people. Ask any 10 of your school chums whether they are prejudiced against someone. Chances are that not one of them will believe he is.

That's the way most of us are. We'll see intolerance in other people's attitudes. But not in our own.

Over a period of several years a school teacher asked the students in his classes if they harbored any prejudices. He kept a record of their answers. Not one student ever admitted having any. The teacher had three possible explanations for this. (1) His students did have prejudices. They knew they had them, but attempted to conceal them. (2) His students actually had no prejudices. (3) It is normal for people not to recognize their own prejudices.

His students had good characters. So the teacher decided that they were not

trying to hide prejudices. Since his pupils came from all sorts of families and backgrounds, he decided against the second explanation—that they really had no prejudices. That left him with the third explanation—people just don't recognize their own prejudices.

It is true that most people do not know their feelings about others are prejudiced. You and I don't! We nurse those biased attitudes and don't even realize it. We are quick to see the "speck in our brother's eye, but not the log in our own."

Jesus always emphasized that each of us is his brother's keeper. That means that we've got to regard the next fellow as a brother member of the human race. That means, too, that we've got to bring these unfounded prejudices that are rooted deep to light, and get rid of them.

Let's make a test of ourselves.

### Questions for discussion

1. Do you ever refer to anybody as *nigger*, *coon*, *darkie*, *redskin*, *paleface*, *Chink*, *Jap*, *Wop*, *Spick*, *Dago*, *Hunk*, *Kraut*, *halfbreed*, *Gook*, *Frog*? (Not a discussion—let the leaguers answer the question silently.)

2. Do you believe these are contemptuous (mocking, scornful) terms? Why?

3. Do you think the terms involve prejudices? How? Do you know how a person feels when you call him by one of these terms?



Have you ever figured out what belief in Jesus Christ involves? It involves a lot of things. It means your whole-hearted acceptance of him as king and saviour of your whole life. It means accepting his teachings. It means your willing effort to live by his teachings in your home, school—everywhere.

Among the teachings of Jesus is the duty of being our brother's keeper. Jesus taught that our neighbor can be anybody. He emphasized that love, goodwill, and a tolerant attitude for all classes, races, and nationalities is necessary if you want to be his disciple.

He said, "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another."

The point is this: We who say we believe in Jesus Christ must prove it by putting our faith into practice, by harboring a tolerant attitude toward others. When he assisted the victim who had been robbed and beaten, the Good Samaritan showed that he felt no ill feeling toward the Jew on the Jericho road who was his national enemy. Jesus said, "Go and do, likewise."

Recently Cleveland had vandal trouble in areas where Negro families had begun to settle among whites. Houses bought by Negroes had been smeared with paint and their windows broken. One large house, in the process of being remodeled into a church, was bombed.

The whole city might have been indifferent. One Sunday, however, three clergymen, after conducting their Sunday services, donned overalls. Taking paint, brushes, and ladders, they began painting the houses smeared. Later two more clergymen joined them. A dealer supplied the paint. Six Negro houses were repainted. The clerical painters kept on cleaning up homes that had been smeared by vandals until the city's conscience was aroused. Sheer civic pressure stopped the ill-will.

Here were some courageous men who

put their faith in Jesus Christ and their fellowmen into practice.

### *Questions for discussion*

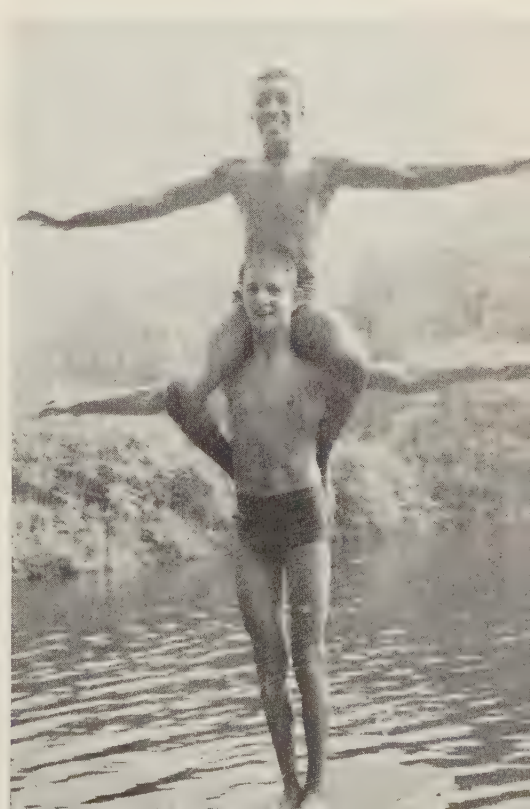
1. *Has your church, or any church in your community, sponsored a displaced persons family?*

2. *What do you think United States and Canada ought to do: Close the door to immigrants, or let them come in freely? Why?*

3. *Suppose you lived in a "fringe area" where Negroes, Jews, or perhaps some other race or nationality were beginning to move in. Would you want to move? Why?*

4. *Do you think that people of a different color have different blood from yours?*

5. *Would your league be willing to invite Negroes, Japanese, or Chinese students from some other area of your city to come to your meeting and share an evening of fellowship? (Poll your group.)*



## Changing prejudice into goodwill

Dr. Ralph Loew, pastor of Holy Trinity Lutheran Church, Buffalo, New York, was breakfasting in the dining car of a train traveling from Philadelphia to Buffalo. Opposite him sat a tough businessman, and they struck up an acquaintance. Suddenly a man and wife and their 10 children entered the diner. It was quite obvious from their dress that they were newly-arrived immigrants.

The businessman, bristling, stared at them. Then he declared to Dr. Lowe that he was opposed to so many foreigners coming to this country. It was high time, he remarked, that somebody did something about the matter.

Meanwhile one of the family who spoke a little English gave the breakfast order. When the food came the children, being served first, began eating heartily. At long last the parents were served, and the father rapped on the table with his fork. Heads were bowed, hands were folded, and he prayed in his native tongue. At his "Amen," the whole family joined in a group prayer.

When the prayer was over, the businessman wiping a tear from his eye, said, "God bless them." And upon arriving in Buffalo he and Dr. Lowe directed the foreign family from one station to the other.

Here was a man who had his prejudice changed into good will.

At the Golden Rule Restaurant in Los Angeles, some guests complained bitterly to the management that yellow-skinned and black-skinned customers were permitted to enter and be served. So the management printed the following statement on the back of its weekly newsletter: "God created men as we find them, of varying colors, beliefs, and customs. Each person is entitled to pride in his own racial, religious, and cultural heritage. It is our duty to serve all who enter our doors and conduct themselves within their legal rights. If the ruin so often predicted is around the corner, we prefer to be ruined doing business in accordance with our obligations as a citizen.

This is our policy. Somehow we have faith in people."

## Questions for discussion

1. What do you think is meant by the phrase in the U. S. Declaration of Independence, "... all men are created equal; that they are endowed by their Creator with certain inalienable rights."

2. Discuss the Supreme Court's action which outlaws segregation in the public schools of the United States.

3. Do you think the U. S. Interstate Commerce Commission was wise in ruling that all trains and buses traveling from state to state are no longer permitted to make distinctions between colored and white travelers by providing separate cars, seats, and other facilities?

## The worship service

*Prelude*

*Hymn*—"In Christ there is no East or West"  
*Scripture*—Luke 10:29-38

*Prayer*

*Hymn*—"I Would Be True"

*Offering*

*Presentation of topic*

*Hymn*—"These things shall be: A Lifting of the Race"

*Benediction.*

## A decalogue of race

1. Thou shalt not bow down before a false god of racial superiority.

2. Thou shalt not boast that only thy race is pure.

3. Thou shalt not preach that whole races are at different levels of physical development.

4. Thou shalt not attach importance to color of skin or other racial traits.

5. Thou shalt not establish racial groups as fixed and unchangeable.

6. Thou shalt not, to the detriment of thy neighbor, assert that cultural achievements are based on racial traits.

7. Thou shalt not hold that there are racial personality traits that are inborn or inherited.

8. Thou shalt not look down upon thy brother because his appearance differs from thine.

9. Thou shalt not, because a man is of a different religion or nationality, say that he belongs to a different race.

10. Thou shalt faithfully and sincerely obey the foregoing admonitions and then, indeed, thou wilt love thy neighbor as thyself.

—W. M. KROGMAN

**You can help these forgotten people of America**

# **We Need Migrants**

BY ROBERT AND FRANCES LAUBACH

## **Planning helps**

You will need a leader—probably an adult—and three leaguers who can serve as panel members, and two questioners. Seat the leader and the panel members around a table in front of the group.

The questioners might sit toward the back of the group—or just anywhere in the audience.

All program members should be present at the planning meeting, so that their questions go smoothly into the program. Their questions should sound sincere—and be asked clearly enough so that everyone can hear.

Before the meeting, draw an outline map as large as possible—of the United States on a blackboard. Place the board so that everyone can see it. Mark the approximate location of your town.

## **Worship experience**

HYMN: No. 385 in *Common Service Book*  
"O Lord of heaven and earth and sea"

OPENING THOUGHT: God has created us and has said that we are to live abundant lives. Tonight we shall turn our thoughts in our program to a group of workers in America who are being denied the abundant blessings which most of us enjoy.

SCRIPTURE: Psalm 24

PRAYER: Father, you have told us that people who serve mankind are really serving you. And tonight we can remember lots of people who serve us . . . sometimes without our even knowing it or without our ever getting the chance to say "thank you" to them. So now, we want to say "thank you" for them and for their work . . . for parents who labor for their children . . . for doctors and nurses who help keep our bodies well . . . for teachers and ministers who guide our growing . . . for the groceryman, the milkman, the factory worker, the electrician, the telephone operators, the farmers, the bus drivers, the salesmen, the people who work in the fields and the people who work in offices. Help us to go through our days thinking of others and thanking others. And teach us to serve in our own ways, whenever we can. For we want to show by things we do that we love people and that we love you. Amen.

CLOSING HYMN: No. 235 in *Common Service Book*  
"Where Cross The Crowded Ways of Life."

## **The topic**

*The leader might open the meeting by referring to the big map and pointing out that this is the leaguers' home town. Open a discussion with questions like: How many have lived here all your life? (Show of hands and maybe a comment on how many raised their hands.) How many have moved more than once? (Hands.) How many have moved more than twice? (Hands.) Do you know there are thousands of families whose work makes them move not just once or twice in a lifetime, but at least twice a year, every year?*

QUESTIONER I: I don't know anybody that moves about that much. Who are these families?

LEADER: They are the migrants.

Q. I: Why do they move around so much?

LEADER: They are called agricultural migrants. They move with the seasons of the year to help harvest the crops of our country. Without their help farmers might lose millions of dollars worth of foods every year. We would suffer by not having certain foods available to us in stores all year 'round. Do any of you have farmer friends who have hired migrants to help with their crops? Have you met migrants in school?

*(The leader will allow comments from the group, if there are some who have such knowledge, and then continue with the discussion.)*

QUESTIONER II: Where do the migrants come from and where do they go?



LEADER: Migrants move in streams. There are four main streams in the U. S. made up of 2 million people or more. (Go to the big map on the blackboard and draw in the main streams as you talk.) Along the Atlantic Coast there are about 60,000 migrants. In the winter they live mostly in Florida and Georgia. In the spring, they move up through the Carolinas, and Virginia, up into Pennsylvania, New Jersey, and New York. There is another big stream of migrants that begins in Texas and moves in the spring and summer in three branches: One goes up into Illinois, Indiana, Ohio, Michigan, and Wisconsin. Another branch goes into Iowa, Minnesota, North and South Dakota, and Nebraska. The third branch of these Texas migrants goes out into Colorado, Wyoming, and Montana.

*(If any of these migrants are passing through your state, as you draw these streams, comment about your state or town or county having migrants.)*

Then, there is another stream that begins in the Ozarks of Tennessee and Kentucky and Arkansas and moves into many of the far western states. The fourth big group is on the Pacific Coast and is composed of migrants who move up and down through California, Washington, and Oregon. So, you have four main streams: The Atlantic, the Latin-American from Texas, the Ozark, and the Pacific Coast.

*(If the streams could be drawn in on the map with colored chalk, the presentation would more readily be seen by the group.)*

FIRST PANEL MEMBER: I can tell you what foods they harvest. *(He goes to the map and writes the words in appropriate places as he tells them.)* In the northeast there are blueberries, potatoes, grapes, apples, peas. Then, in the winter the migrants are back down in Florida and Georgia. What comes from Florida? *(Waits for answer—and is most sure to receive "citrus fruit.")* You're right, Oranges and grapefruit. There are also big vegetable farms and packing houses. Some migrants work all winter on the

large vegetable farms in that warm climate. Over in the middle of the country the migrants help harvest big crops of sugar beets and cotton and all kinds of vegetables and fruits. In the Ozark stream the migrants follow crops of wheat, corn and barley. Out West there are Oregon and Washington apples and other fruits. In the winter the migrants then work in California. What fruits are grown in California? *(Waits for answer.)* You're right! We all know it. California and Florida both brag about their citrus fruits.

Q. I: Well, isn't it pretty hard to move around all the time? How do the migrants travel and live?

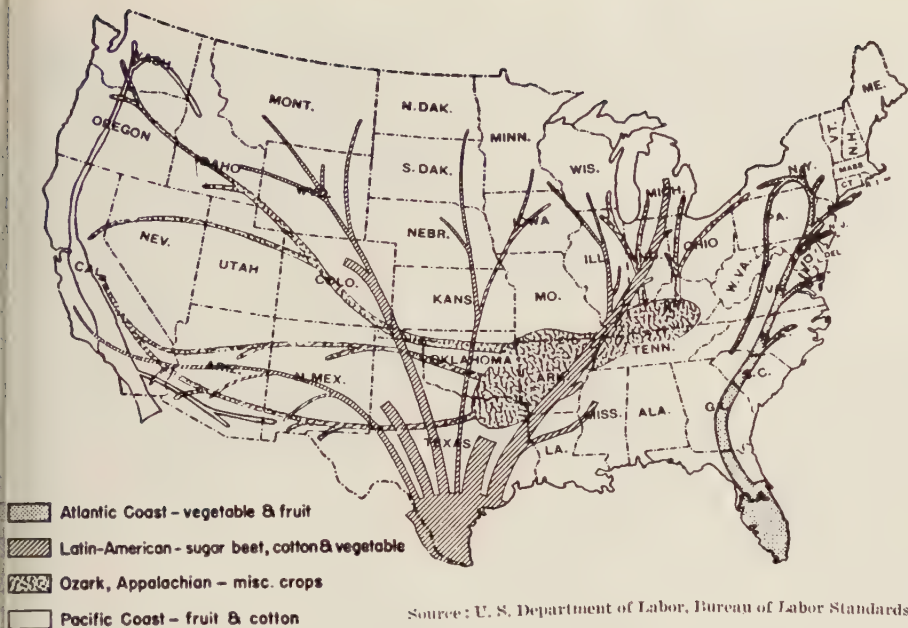
SEC. P. M.: You've put your finger right on one of the big hardships the migrants face. They usually don't have enough money to travel by train or bus. Often they have to travel packed into trucks which may not have a cover, regardless of whether it's raining or whether the sun is very hot. How would you like to ride 1600 miles from Florida to New York standing up in a bumpy old truck? Sometimes, they are in such a rush to get to the farms where crops are waiting to be picked, that they cannot stop for a meal or for aid for those who might get sick along the way.

Q. II: How do the migrants know where to go for work?

SEC. P. M.: Most of the migrants work under a crew leader. The crew leader has a contract with a farmer to supply, for example, 100 workers at a big farm in Pennsylvania when the strawberries are ready to be picked. The crew leader then gets the workers in the south and transports them north, usually by the least expensive means possible.

Q. I: Where do the migrants live while they're working on the farms?

SEC. P. M.: As the migrants stay on during the harvest season, they often have very poor houses. Old barns or even chicken coops have frequently had to serve some migrants as houses. There is seldom running water or flush toilets for them to use. Twelve people might be crowded into one room whose only furni-



Source: U. S. Department of Labor, Bureau of Labor Standards.

Map shows the northward travel pattern of migrants. As the crop season ends in the northern states, workers drift to home base—southern California, Texas, Florida.

There is a table and a couple of boxes and some beds. In some places where there are large numbers of migrants, the state or federal governments have built somewhat better houses, and some groups of farmers provide pretty good houses for their workers. But most of the workers live in pretty bad looking places.

Q. II: Isn't it hard to bring up a family with so much moving around and under such poor living conditions?

Q. I: Yes, and what about their school? They're always traveling around?

THIRD P. M.: Indeed, this way of life is not easy for migrant parents or for migrant children. Many migrant children grow up without books or toys or many personal belongings, for when they move they have to leave everything behind. And sometimes young children have to undertake adult responsibilities, such as the case of a little girl only 8 whose parents were away from early dawn to late evening. She had to take care of three other small children in the family all day, seeing that they got something to eat for lunch—something they could hold in

their hands and eat while standing up or playing around in the yard. As for their schooling, it is hard for them also. In September, migrant children may start to school while they are still in the north. The next week or two their family may go back down south. Early in the spring or even in February, the family may move away from the south, so that many children have been in two or even three different schools in one year. And many of them don't get to school at all. Hundreds of migrant children grow up without ever knowing how to read a first grade book.

Q. II: If they have to live like that, why don't they change jobs and get one in one place? And how much money do they make?

FIRST P. M.: The annual pay the migrant gets is very low. They get paid only when there are crops to harvest and when the sun shines. Many days are spent idly indoors or in travel to the next job. During these idle periods they use up what money they made when they were working and often at the end of a season there is

hardly a dollar left. In 1949, the average earning of the migrant farm worker was \$550.00 compared to the average factory worker who made \$2,700 that same year. And when you think of how hard the migrants have to work to earn that much, you are surprised to think that he doesn't get other work. But most of the migrant workers do not know any kind of work other than planting and harvesting farm crops. That's why they stay in it.

Q. I.: It sounds as if the plight of the migrants is hopeless. Is there nothing being done to help them?

SEC. P. M.: There are many people who are interested in the migrants and are trying to do something for them. In many of the migrant camps, some of the near-by ministers go out and preach for them on Sunday. In the summer, groups of trained young people of college age go to the nursery schools to take care of the children while the parents are at work. Others teach the parents how to prepare tastier and more wholesome meals for their families with the little money they have. The women learn how to sew and knit and make nice clothes for themselves and their children. Other trained people have been conducting reading and writing classes, for many of the adult migrants do not know how to write their own names.

Q. II.: That sounds like good work! Who organized this help for them?

THIRD P. M.: Most of this work in the migrant camps is sponsored by the Home Missions Division of the National Council of Churches. For, you see, there is right in our own country, a real mission field for our churches. Each spring the Home Missions Division has a training center where they train the staff for the summer work. Some of the state governments, too, are helping to improve the living conditions of the migrants. They make it possible for the children to attend school. Some states have sanitary codes and health rules which help to protect the migrant.

Q. I.: Are the conditions of the migrants rapidly improving, then?

LEADER: Well, I wish we could say

that, but the truth is that only a small number of the migrants are reached by the programs of the missions and churches and states. There is a great need of help. The migrants see you and me. They serve our families; everyone in the community. It is paid up to the members of the community to help them have a fuller life. We young people are part of the community. Let's see what we can do to help. Let's learn more about the migrants, for the plight of the migrants and their families is one of the greatest tragedies of the American working people.

### Projects

*(Here the Leader might open a discussion of projects the young people might undertake. The following are suggestions:)*

1. Read more about migrants in church literature—or in any place you might happen to see an article about them. Often in the spring, migrants are mentioned in the newspapers.

2. Write to the Home Missions Council for literature. Here are some suggestions of some literature you might ask for by name from the Home Missions office. These articles contain pictures as well as information about the migrants which will be helpful to you:

"Sweatshops In The Sun"—a pamphlet.

Reprint of THE SATURDAY EVENING POST, Oct. 4, 1952 article by Paul Marcus entitled "The Ladies Had Answer."

3. Also ask the Home Missions Council about what you as a group can do for migrants. Perhaps you can collect a box of books or clothing for them. The address of the Council is: Home Missions Division, Nat'l. Council of Churches, Miss Edith Lowry, Executive Secretary, 297 4th Avenue, New York 10, New York.

### Daily Bible readings

Sunday, Psalm 24; Monday, Matthew 34-39; Tuesday, John 10:1-10; Wednesday, Matthew 25:31-40; Thursday, John 13:34-35; Friday, Romans 8:35-39; Saturday, I John 3:11-18.





Sister Viola Neubauer, Rivercrest Home, Mount Clare, Pa., entertains small fry at bedtime. A crack ball player, she manages the home's baseball and football teams.

# Adventure Is Their Password

Deaconess work is never monotonous

BY MILDRED WINTER

## Pointers for the leader

With a little work, a little research, a little practice you can achieve a first-class program. Start cooking on your plans early and you can make this program sparkle.

A few weeks before the meeting, scout around for pictures to be used with the topic. They should illustrate the five scenes described in the first part of the topic. Note that you could line up pictures of: A church in the city, especially one that shows homes crowding in on all sides; a picture of a Jewish family; a church in a rural setting; a new church; a group of children in a family. Some of these pictures you can find on the front church bulletins, in magazines, especially church publications.

Mount the scenes for display. Or if your church owns an opaque projector, mount the pictures and project them on a screen.

Perhaps you know someone who has a collection of colored slides. You might be able to borrow slides to illustrate the scenes and project them.

To illustrate how deaconesses help in the situations described in the last part of the topic, order copies of the folder "People Need You." Give the folders to your leaguers. You may obtain a supply at no charge from:

Sister Mildred Winter is executive secretary of the ULCA Board of Deaconess Work.

Board of Deaconess Work, 713 Muhlenberg Building, 1228 Spruce Street, Philadelphia 7, Pennsylvania.

### Worship source material

*Hymns:* "O Master Let Me Walk"  
"Rise Up, O Men of God!"

*Scripture:* Philippians 2:1-13 or Matthew 6:19-21 (Traditionally used in the service for the consecration of deaconesses)

*Prayers:* No. 64, for discipleship to Christ, (P. 375 CYH); No. 66, for deaconess work and the ministry of women, (p. 375 CYH)

### The topic

*(As you read about each of the areas, project a picture illustrating the area on a screen before the group. Or, if you prefer, have someone hold up before the leaguers a picture clipped from a magazine to depict the area. Read the material clearly.)*

### What do you think your church should do?

1. In the poorest section of one of our great midwest cities there stands a downtown church. Surrounding it are streets of Polish and Russian families. Many were once Roman or Greek Catholics, but today they are nothing. Their children are growing up with the language of the gutter and no knowledge of the ways of God. They live within the shadows of one of our Lutheran churches. The church, however, has not touched their lives. The pastor alone cannot direct a seven-day-a-week program to meet the needs, problems, and interests of the community. **WHAT SHOULD THE CHURCH DO?**

2. In one of our eastern cities there are thousands of Jews—men, women, and children like those who lived in Jesus' day and to whom the apostles went with the message "Believe on the Lord Jesus Christ." The modern Jews know nothing of Jesus. A pastor has started missionary work among them. He works alone and cannot reach the children and youth or many adults. **WHAT SHOULD THE CHURCH DO?**

3. A large Lutheran church is located in the center of a rural district. The

pastor has been told that if he can a director, the church can enroll 100 pupils in a district weekday program of religious education on released time from school. The pastor, however, has all the responsibility he can carry in his past activities. No man or woman in his congregation is trained to direct such a program of religious education. **WHAT SHOULD THE CHURCH DO?**

4. St. Paul's Church is located in a city that has a great moving population. In two sections of that town mission Sunday schools could be started, but the pastor hasn't time to lead his members in the launching of such a program. **WHAT SHOULD THE CHURCH DO?**

5. A Lutheran Welfare Society past is drenched with problems. Every week children from broken homes are brought to his agency. Sometimes the death of a parent has separated the family. More often, however, it's divorce. What happens to these boys and girls suddenly robbed of their parents. It is evident from the growing list of homeless children that the Lutheran Welfare Society should establish foster home care. But that would mean employing a Christian social worker—a young woman really interested in children and trained to understand their problems. Where to find her is the pastor's big problem. **WHAT SHOULD THE CHURCH DO?**

### What the church is doing

*At this point hand out the folder "People Need You." Ask the leaguers to open it to the section headed "Warrior . . . Courageous Young Women." Then as they look at the pictures, read the following descriptions of the pictures (Picture: "In isolated mountain areas")*

Down in the heart of Virginia's mountains ranges a deaconess nurse lives in a little cottage. Over her front door hangs a sign, HELTON HEALTH CENTER. She is the only person to care for the sick on that mountainside. There is no doctor, no other nurse, no hospital, no clinic. The nearest medical aid is over a mountain at Konnarock; the nearest hospital is 40 miles away.



Many times Sister Sophia stands between death and the people of that beautiful mountain country. It is she who cares for newborn babies and sick mothers, who nurses cases of pneumonia and scarlet fever, who dispenses medicine and advice. It is Sister Sophia who is frantically called if a boy breaks his leg, or a baby is suffering with croup.

In winter when snows are deep Sister Sophia may have to travel on horse back. Most of the year she bounces over the rugged mountain roads in her jeep station wagon—rushing emergency cases to the hospital, transporting people who must go to a doctor, or just making calls. Here, through a deaconess, our church lives.

(Pictures: "In parishes everywhere" and "In crowded tenements")

Along the unkempt streets of the underprivileged section of a large city a young parish deaconess comes and goes in her daily work. She works in a downtown church where her youth clubs, recreation center, and Bible school are the only chance some boys and girls have for a better life. She is in the homes of the poor and the sick; she is in courts with youth who get into trouble; she is beside the hospital bed of the child who is hurt in the street. She is known everywhere as "the lady with the silver cross." There is a joyous, satisfying life. She is one of the large number of parish deaconesses working in churches in the United States and Canada. She serves her church.

(Picture: "In health agencies and hospitals")

In Sitka, Alaska, Sister Ruth directs the nursing service of a new 35-bed hospital. The City of Sitka financed the hospital, and asked the Pacific Synod of the United Lutheran Church to supply members of the staff. Sister Ruth responded to the plea for help, and is serving for the church in a thrilling pioneer job.

(Picture: "For helpless homeless little ones")

"The Tiding Over Home" it is called, for it is the place in a large metropolitan center where children stay when some-

thing has happened to break up their own homes. Often they are waiting for foster parents to claim them for new homes or relatives to take them back to their own families. Some stay a few days, others weeks or months. These boys and girls must have care and love, and help to understand what is happening. Their foster mother who gives the understanding and loving care for this "tiding over" period is Sister Evelyn, one of the deaconesses who serve in the home for her church.

(Picture: "On friendless city streets")

Sister Marie is a nursery and kindergarten teacher. She has little boys and girls every day—some whose mothers must work, others whose homes are crowded, still others who would be on the streets if it were not for nursery in the morning, kindergarten in the afternoon. Sister Marie teaches them everything from how to play in the rhythm band to praying a table grace. Everyone loves Sister Marie, who serves her church by teaching little ones.

### Myth or Fact?

(See how many of the following questions your leaguers can guess right. For more fun, divide the group into two teams. Score two points for each correct answer.)

1. Mostly elderly or middle-aged women become deaconesses. (Myth)

2. The average girl begins her education to enter the diaconate immediately after she graduates from high school. (True)

3. The girl who becomes a deaconess takes a vow never to marry. (Myth)

4. Deaconesses live in a convent and can never leave. (Myth)

5. The diaconate is a new organization in the church. (Myth)

6. The diaconate is an office of the church almost as old as the Gospel ministry. (True)

7. Florence Nightingale, who started the modern nursing profession, received her nurse's training from our Lutheran deaconesses at Kaiserswerth, Germany. (True)



8. Deaconesses who wear the uniform wear it at all times except when on vacation or when it might be impractical, such as in hiking, cycling. (True)

9. All deaconesses wear the deaconess uniform. (Myth)

10. Deaconess students receive scholarship aid from the church to help with the cost of their education—just as young men preparing for the ministry. (True)

11. Deaconesses live a dull kind of life. (Myth)

12. Deaconesses live an adventurous life. (True)

### Facts to share

*(After you have tested the leaguers' knowledge on the diaconate, present these facts. If you like, practice reading the facts so that you sound like a radio commentator.)*

**Fact finder 1.** There are about 60,000 Lutheran deaconesses in the world, about 500 serve on the American and Canadian scene.

**Fact finder 2.** The deaconesses do not belong to an order as do the Catholic nuns. The diaconate is an Office of the Church. Two offices exist in our Lutheran Church: The Office of the Ministry of the Word for young men called to be pastors, and the Office of the Ministry of

Mercy for girls who serve as deaconesses.

**Fact finder 3.** Our Lutheran deaconesses do not take vows that bind them to the diaconate. They serve as volunteers free to leave the diaconate at any time for marriage or any other reason.

**Fact finder 4.** Girls begin their deaconess training after they have graduated from high school.

**Fact finder 5.** Some girls must hold a college degree to become a deaconess; others special vocational or professional training (such as the deaconess nurse). All take courses of religion in the schools for church workers.

**Fact finder 6.** Girls thinking of a church career should take the college preparatory course in high school.

### Additional helps

If you want more information about deaconess work, order the slides "She Serves You". The slides, in color and accompanied by a script, tell the story of deaconesses who serve in 56 different types of work. Retail \$1.00 plus postage. Operating time: 20 minutes. Order from: Deaconess Board Office, 713 Muhlenberg Building, 1228 Spruce Street, Philadelphia 7, Pa.

### Daily Bible readings

Matthew 5:13-16; Matthew 6:25-33; Matthew 6:1-6; Matthew 6:19-24; Matthew 7:24-49; Luke 4:18-19; Mark 1:16-20.

## Help Christians in other countries

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